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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, SEPTEMBER 17, 1836. NO. 788.---VOL. XV.—NO. 38.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XIV.

CALVARY.

LUKE XXIII. 27. *And there followed him a great company of people.*

How awful is the dominion of Death! His voice comes to us from earth and sea; from the mountains, the rivers, the ocean. He fills our hearts with anguish, and our habitations with mourning.

And is there no balm for this anguish of bereavement? Is there no alleviation for this pressure of grief?—Glory be to him who was dead, and is alive; who has vanquished the king of terrors; who has wrested his sceptre from his giant grasp; who has filled the valley of the shadow of death with light from heaven; who illuminates our hearts and our homes with the lustre of immortality. Glory he ascribed to him, who enables us this morning to exclaim: O Death, where is thy sting? O Grave where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

1. My Christian friends, would you remember this great deliverer from the last enemy? Would you this morning remember him who so tenderly remembered you? Come with me, then, to the western precincts of Jerusalem; come with me to the foot of mount Calvary, and there behold the man: behold that Son of the Highest, in whom the Father is well pleased, ascending to be crucified. Behold him majestic in humiliation, and bearing the burden of his own cross unmurmuring. You see him led as a sheep to the slaughter; and as a lamb before its shearer is dumb, so you see him open not his mouth. The weight of the cross however, is too heavy for his delicate frame to support; and you see him sinking beneath the load, faint and exhausted. But his murderers are not to be so disappointed: meeting a man from the country, one Simon a Cyrenian, they lay the burden upon him, and compel him to bear it after Jesus.—O enviable distinction, could he but know this favor of Heaven! Blessed are all those, who bear the cross of Christ with joy. —You see the procession, composed of the elders of the people, the chief priests, the scribes, the pharisees, the guards, the executioners,—all vengeful, ferocious, and unrelenting,—you see the procession,—the lamb of God in the midst,—moving slowly up to the place of crucifixion.

Alas, my friends, and who are they, composing that immense multitude below? Who are that great company of people, whom you behold crowding up the ascent, and whose voices of wailing and deeper agony strike on your heart? There you behold, following their benefactor, the lepers that were cleansed; the paralytic restored to vigor; the blind with recovered sight once more viewing their friend; the deaf and dumb with recovered hearing and speech, come once more to hear that heavenly voice, once more to express their gratitude. You there discover the miserable demoniacs, blessing God and their deliverer for the bestowal of reason and unimpaired faculties. The poor invalid, who lay unassisted at the Pool of Bethesda, is there in the vigor of health, the freshness and elasticity of earliest manhood. The widow of Nain, and her only son recalled from death, are there. The Syrophenician woman whose faith was great, and her daughter restored to reason, are there. Lazarus is there, whom the divine voice called forth from the gates of the grave. The poor disciples, terrified and trembling, despondent and overwhelmed with anguish, you discern amid that uncounted multitude, pressing up the hill-side, to catch a last look of their beloved master. Martha and Mary, the brethren and sisters of Jesus, all who loved and revered his character, all who remembered him with tenderness and gratitude, you see drawn by awful sympathy toward the scene of death. The mother of Jesus,—ah, where is she that was pronounced highly favored, blessed among women? Her too, though pierced with anguish unutterable, you behold a little remote, ascending Calvary to witness the death of her mysterious son.

2. And what influence, in the second place, what influence on that devoted victim do you see these appalling movements produce? This great concourse of people that follow, and of females lamenting and bewailing him, Jesus hears with heartfelt commiseration. His prophetic soul glances into futurity. Within thirty seven years he sees the utter desolation of Jerusalem, of palace and cottage, tower, temple, and wall; he sees the distress and death, the dispersion and servitude, of his murderous countrymen. Filled with sympathetic emotion, and unmindful of himself, he turns and exclaims: 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which it will be said, Blessed are the barren. Then will men say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if these things be done to the green tree, unfit for fuel; what will be done to the dry, that is prepared for the flames? If the innocent are thus doomed to suffer, what will be the fate of the guilty?'

The company of friends, and the swarming multitude of enemies, are now approaching the fatal spot. It is about nine in the morning, when they arrive. The cross is reared; and as the Savior is nailed to that accursed tree, stroke after stroke is heard, amid the hush of holy sympathy and superstitious awe, heard through out that vast assembly.

Three hours elapse; when, at twelve, darkness hovers over the whole land. Even amid that awful gloom, both rulers and people derided him. 'He saved others: let him save himself, if he be the Christ, the chosen of God!' The soldiers also join in that inhuman act: 'If thou be the king of the Jews, save thyself.' O what grandeur, what divine superiority, does this messenger of the Almighty discover, even amid the pangs of dissolution! 'Father, forgive them; for they know not what they do.' Even one of the malefactors, crucified with him, refrains not from reviling: 'If thou be the Christ, save thyself and us.' But his milder associate rebukes him. He gives a testimonial to the truth of Jesus even from the cross: 'Dost thou not fear God, since thou art in the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds; but this man has done nothing amiss.' Then he says to Jesus: 'Lord, remember me, when thou comest into thy kingdom.' And Jesus gives him this heavenly assurance: 'Verily I say to thee, this day shalt thou be with me in paradise.'

And who are those three females, whom you behold standing by the cross of Jesus? They are his MOTHER, his mother's sister Mary the wife of Cleophas, and Mary of Magdala. When Jesus therefore sees his mother, and the disciple standing by whom he loves, he says to his mother: 'Woman, behold thy son.' Then he says to the disciple: 'Behold thy mother;' and from this hour, that disciple takes her home to his own house.

3. Do we linger, in the third place, do we linger upon these mournful events? It is our master,—the Son of the living God,—who is vanishing from our gaze, and going to the Father. That Redeemer who dies for man, and whose death we now hope to commemorate, remains six hours fastened to the cross in the tortures of crucifixion. His moment of departure at last comes. While the sun veils his splendor in miraculous gloom, while the earth trembles, the rocks are rent, and the veil of the temple is divided from top to bottom, he cries with a loud voice: 'it is finished. Father, into thy hands I commit my spirit.' Then bowing his head, languid in dissolution, he expires. —O mysterious event! O momentary triumph of death!—But, blessed be God, gone is the agony; paradise is unfolded to receive the beloved of the Father.

And what are the emotions of that vast assemblage, which thronged to witness the death of Jesus? The centurion, seeing what is done, exclaims: 'Assuredly this was a righteous man.' And all the multitudes, who came together to that sight, beholding the things which are done, smite their breasts and return to Jerusalem.

At length the sun goes down,—goes down in blood. An awful splendor, for a moment, bursts upon Calvary; for a moment, it illuminates the CRUCIFIED as with a miraculous glory; and then, fading, becomes blended with the dusk of evening. Soon the full moon of the passover, rising over Olivet, whitens the pale form in its beam. Then Joseph of Arimathea remembers his lifeless lord; assisted by Nicodemus he takes the body from the cross, beautiful even in death; he wraps it in fine linen with a mixture of myrrh and aloes; he then places it in his own new tomb of the garden enclosure; he lingers with his friend near the scene of death, and at last leaves it to night and silence.

To night and silence, my friends, we there leave the sacred remains of him, who died that we might live. Assured of the dawn,—the glorious morning of the resurrection,—we now pass the tract of eighteen hundred years; we cross the waste of interposing waters; we come home to ourselves.

Have you longed, my hearers, have you longed, to share in these mysterious favors?—to share in the death and resurrection of Jesus the Savior? For this purpose have you accompanied me to mount Calvary? And have you witnessed the events, which crowded that solemn scene? events at which nature shuddered, and even the heart of ferocious man relented? Ah, permit me to exclaim with Jesus: weep not for a crucified Savior; but weep for yourselves, and your children. Let your tears be tears of sincerity, tears of remorse, penitence, and reformation. If you have lived from year to year, unmindful of your God, your Savior, and your immortal soul, weep for your lost condition, and employ Christian means to improve it. If you never enjoyed the ordinances of Christ's institution, O commence a Christian life with those sacred enjoyments, those evidences of sincerity, those means of spiritual growth. Let me entreat you, become Christian worshippers in a Christian temple. A disciple of Mohammed,—what faith and practice does he discover? He would sooner cut off this best hand, than fail to observe all things, even the minutest injunction of him, whom he calls the prophet of God; and shall a Turk, a misbeliever, a disciple of an impostor, be more scrupulous in performing religious duties, than a people favored with the pure faith of heaven? I give thanks to the Bestower of all favor and privilege, that he is permitting us, while we tabernacle here, to commune with our perfect exemplar; that he is aiding us to form ourselves to some resemblance of his holy character; that where he is, he promises we shall be also; that while many others, parents, children, relatives, and friends, most dear to our hearts, are called, year after year called to the eternal world, their day of probation closed, ours is yet bright around us; and that, remembering him who lived and died, who rose and ascended, for us, we are allowed to accomplish our pilgrimage in his company.

Need I say more? Happy are the pilgrims through Immanuel's land. Do we pass the calm waters of the Kedron? Do we enter the garden of Olivet? Often has our master resorted thither, and we feel the influence of his presence.

Or has the stream swollen to a torrent? We pass its waves, untroubled and undismayed. He whom we follow, passed them by the power of his Father and our Father, of his God and our God.

We enter the garden of trial and adversity, confiding in our Disposer. He whom we follow, entered the same garden of affliction; and he was delivered from his fear.—His storm of life is past; his blast of death is no more. Did he rise triumphant from the tomb? No power has death to harm or extinguish the Christian soul, that heir of immortality. Like the brilliant bow, that magnificent arch of promise, which you see fading into the sky,—the Redeemer has ascended: he has ascended from earth to heaven; and to the eye of faith he has left his pathway of glory visible. There we repose our view. Upon that *ascension*, as upon the bow in the cloud, the Eternal bids us look with confidence: He bids us remember his perpetual covenant. Because the crucified lives, we shall live also.

Has the Son ascended to the Father? He has done more. Has He given assurance of our rising,—of our entering the invisible world? He has done more. He ever lives to make intercession. O blessed influence from on high! It glows in the bosom of the Father; the Son, as while he abode on earth, the Son intercedes for its communication; and we, in every Christian thought, word and work, we experience its power. This divine influence is coextensive with creation,—

"Since in us, round us, every where
Eternal Strength and Wisdom are."*

O then, with an emotion of gratitude and enthusiasm, may we this hour remember him, remember that beloved messenger, who came to reveal these mysteries. With a feeling deep and holy, with an awful delight, may we hail that illumination and experience that glory, which his faith is now offering for our acceptance. Embracing his principles, making them our own, and enjoying the peace and assurance he gives, may we purify ourselves even as he is pure.—Son of God, light of the world, Savior of the soul, whom we have followed to Calvary: be our exemplar in trial; be our confidence in life; be our hope in death; O bid us welcome to thy home of immortality,—the many mansions of our Father's House.

* Coleridge's "Pains of Sleep."

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 27.

CATHOLIC COUNCILS. OPPOSITION TO TRUSTEES.

A Council of Catholic Bishops was held in Baltimore in 1829, and also in 1833, at the suggestion of Archbishop Whitefield, under whose direction their deliberations were conducted. His design was to submit to the Catholic Bishops in the United States various subjects relating to this church, and thus to have their authority for carrying into effect such measures as they might collectively agree upon, always, however, with the proviso that they are first sanctioned by the See of Rome.

Many of the subjects offered for deliberation at these Councils, were very proper for those Prelates whose jurisdiction extended over large numbers of people, and whose official labors must have an important effect on their character and happiness.

Among the subjects brought before the Council of 1829, was that of *trustees*, upon which we propose to remark, as showing one important principle of government and assumption of power on the part of these Prelates in the United States. By the subject of trustees, or churchwardens, we understand the claim of laymen to exercise some control in matters affecting the church rather than relinquishing the whole control to the priests. This was a subject of deep interest to the members of the Council.

It seems that to the priest, to be subjected in any way to the control of lay-overseers, was exceedingly odious, and that before this time, in some of the churches, laymen had had the audacity to claim as a right to have a voice in church matters, which the priests regarded as a usurpation, and pregnant with infinite evil. Four or five years before, M. Reze, a zealous missionary in Ohio, and a pupil of the Propaganda, in a letter to a friend in Europe, published in the Annals of the Association for January, 1829, says, 'Bishop Fenwick of Ohio, has the happiness of governing his churches without church-wardens. By this method you see we are at peace, although without help. Were we to establish them, they might be very useful to us, but we should *fear* schisms and dissentions, *of all evils the greatest*. Despotism exercised against the pastors, and division and disorder, in *many other churches*, assure us fully of this. Better then is poverty, and dependence on the charity of the faithful, than tyranny!' (*Quarterly Register*, III. 91.)

It does not appear what particular churches M. Reze referred to, in which was 'division and disorder,' arising from the claims of trustees. Several years before there were difficulties of this kind in New York, which were referred to the see of Rome. In 1821 and 1822, the congregation of St Mary's church in Philadelphia presumed to select Rev. Mr Hogan for their pastor; a choice, which was disapproved of by the bishop of the diocess.

It seems that there were at that time some individuals, even in the Catholic church, who were guilty of the tyranny to the priests, of wishing to have some control of money which they contribute for the promotion of religion, and that without this liberty they were not disposed to make contributions to the priests. But it seems from the above extract, that this spirit of insubordination was silenced in the diocess of Ohio over ten years ago.

From this extract from the letter of M. Reze, it is sufficiently obvious that the Catholic priests are unwilling that laymen or trustees should have a voice in the disposal of funds wholly raised by laymen, or in consulting about any matter relating to the Catholic religion, and are extremely anxious to have the whole management of these things themselves, without being responsible to any earthly power but that of their ecclesiastical superiors. Laymen may give money for religious objects, but, if they are good Catholics, they are not to have any further disposal of it,—whether the priests appropriate it according to the intention of the donor, or to their own use, or waste it in dissipation and wickedness.

Among the questions proposed to the Council in 1829, says the editor of the Annals, was, 'what is necessary to be done in regard to *trustees*, and the means of repressing their pretensions. It is known what disputes and scandals have arisen on this subject in several diocesses, and it may be said that *it is one of the greatest scourges of the churches in the United States.*' (*Quarterly Register* III. 96.) This passage may be regarded as the general expression of the sentiment of the priesthood in Europe, in relation to trustees. That sentiment is anti-Protestant and anti-republican. It goes to exclude laymen from all management of funds and to put into the hands of the priests all funds to be disposed of at their pleasure, without being in the least responsible for the use of them to any earthly tribunal. It is well known that in Protestant communities the case is very different, that laymen are admitted as a party in consulting for the good of the church and for promoting religion, besides the privilege of giving money, and that those who have funds entrusted to them, whether ministers or laymen, are responsible to the public for the use they make of them. Look at the great Protestant charitable associations in England and in the United States, we find that they publish annually a report of their doings showing every step which has been taken and the use which has been made of every cent which has been entrusted to them for these charitable objects.

In the Pastoral Letter of the Catholic Council in Baltimore, dated Oct. 17, 1829, as stated by the editor of the Annals, 'the bishops oppose with as much moderation as *necessity*, those pretensions which are contrary to the *rights* of the Church—which are the pretensions of the *trustees*, whom they do not name, but point out with sufficient clearness.' 'This pastoral letter,' he says, 'is full of wisdom, nobleness and piety.' 'The Bishops have throughout,' he continues, 'discovered, in this Council, a *happy agreement* and a *lively solicitude* for the interests of religion; and we have reason to believe that this assembly will contribute powerfully to the prosperity of the Catholic Church in the United States. For this we are under obligation to Archbishop Whitefield of Baltimore, who conceived of the design of the council, and directed its deliberations; and who, in all his connexions with his colleagues, has shown himself *worthy* of the important vocation he had to fulfil.' (*Quarterly Register* III. 96.)

We here see the progress which Romanism is making in this respect in the United States. We here see the claim asserted as *a right*, belonging to the priests, to dispose of funds at their own pleasure, without being responsible to any human being for the funds entrusted to them; this claim is brought before the Council of Catholic Bishops, and approved of by them as a *right*, in republican and Protestant America, hardly seven years ago; it is confirmed by the Catholics in Europe, sanctioned by the Pope of Rome, a foreign power, the highest and the final tribunal to which the Catholics appeal in all grave questions: it is a law now in force throughout the United States, sustained by all the moral and religious convictions of a million of people in the American Union, that the people have the privilege of paying money to the priests who are not responsible for the use they make of it, except to each other and to a foreign Pope, that the people may give, but shall never deliberate what is to be done with the money they give, nor have any right to inquire what has been done with it.

According to this Catholic law, the priests are not responsible to render any account to the people, for any sums of money which they receive for confessions and for clerical services, and arising from donations to the church; but are at liberty to use the money in any way which seems to them good. These sums intrusted to the priests, as they are derived from almost innumerable sources, must be large, but the evidence is very small, of their being appropriated in a way that is calculated to enlighten the mass of the people or to make their condition more comfortable.

THE REFORMERS, CREEDS, &c.

Extracts from Professor Stuart's 'Remarks' accompanying his Translation of an 'Article by Professor Tittman, of Germany, entitled 'The Obedience of Christ.' Copied from the Biblical Repository and Quarterly Observer.

THE REFORMERS.

When we hear some persons of limited knowledge, although of an amiable and pious and confiding temper of mind, speak with wonder and unqualified approbation of the first Reformers, calling them giants, and asking with great earnestness, how the pigmies of the present day can be presumptuous enough to undertake any criticism on their opinions, how can we refrain from the unwelcome suspicion, that the reason why the Reformers appear so gigantic in their eye, is, because they are conscious of being themselves so small and so little entitled to examine, much less to call in question, the decisions that the Reformers have made. But be the ground what it may of such an opinion on their part, one thing at least is plain; if we of the present day are dwarfs upon giants' shoulders, (as has often been said of us by some of the gazing and wondering men,) we have at least, even as such, a position somewhat more elevated than the giants themselves, and if we have any eyes of our own, we ought to see further than they did. Enough for us at all events, that one whose word cannot be repealed by the lapse of ages, has said to his disciples: 'Call no man master upon earth.' Enough, that the sacred historian speaks of thee Bereans as more noble Christians than those of Thessalonica, in that they not only 'received the word with readiness,' but also 'searched the scriptures daily to see whether these things were so.'

I am fully aware here, that what has been said thousands and thousands of times over, for ages past, will again be said in order to rebut such a sentiment as this. 'What,' the offended Symbolist will exclaim, 'are we then to say to the illiterate and to all who are unpractised in the study of the scriptures, that the right of deciding what God's holy word means, is fully and amply theirs? Theirs—when they have no proper means or ability of deciding within their power? What is this but to claim impossibilities for rights; to encourage the presumption and arrogance of the ignorant and the unlearned; and to prostrate all the authority, influence, and importance of learning, and to give the reins without reserve to radicalism in the church?'

RIGHT OF PRIVATE JUDGMENT.

It is in vain to argue against this, by saying that there will in such a case be ten thousand thousand different, wild, and erratic opinions formed among the commonalty about the scriptures. The answer to this is, that God has required them to form an opinion for themselves, and we can neither absolve them from this duty, nor are we authorized to make any arrangements for them by which they will feel absolved from it. Besides all this, we may well ask, whether there are not as many wild, erratic, heretical opinions now in the world, which sprung from men of science and learning, yea even of sacred learning, as could ever have sprung from the commonalty? I might even ask, whether men of great talents and ingenuity, and prone to speculation, and ambitious of singularity and distinction, have not been even more abundant in the production of 'erratic fruit,' than the more humble and less learned? We may, as I do fully believe, set it down as quite certain, that the world has not a whit the less of error in it, because it has been deemed to be the special privilege of the learned to invent and propagate it; or the privilege of councils, of popes, and of kings, to sanction and to defend it.

* * * *

Nothing can be more contrary to the real sentiments and designs of the Reformers, than the reception of any of their Formulas of Doctrine as an ultimate standard. The very name of Protestant is derived from protesting against the right of any man or body of men to legislate for the church. When Luther and Calvin composed summaries of doctrine, they did it to let the world know what their sentiments were, and to stir up the churches and offer them a common bond of union against the doctrines of the Romish church. To call in question the private right of each individual to subject their summaries to the test of the scripture, was surely one of the last things that they ever intended.

CREEDS.

The question, 'How can two walk together unless they are agreed?' is one which leads to considerations that are quite sufficient to justify the adoption of a common creed, among those who really think alike. Such as can receive this *ex animo*, may feel more secure of cordial sympathy and co-operation. It becomes a rallying point, a common centre for all. It helps forward the business of churches in the examining of candidates for their communion, and in the due instruction of them for such a purpose. But beyond some of these plain and obvious advantages, it does not seem to me that we can urge the utility or necessity of Creeds and Confessions. At all events, to put them in place of God's holy word, and to consider them as absolute standards of ultimate appeal, in case of a contested doctrine; what is this but to 'call men masters upon earth?' It can scarcely amount to less than dishonor done to the majesty of divine truth.

In no case of heresy should a man be accused simply on the basis of the Creed adopted by the church to which he belongs. Heresy is a departure from the faith of God's holy word; not the rejection or reception of this or that particular creed.

EARLY PROTESTANT PARTIES.

The Protestant churches were now [during the first fifty years after the Reformation] in a very unpromising and deplorable state. The dominant Lutheran party, moreover, were so embittered against the Reformed Church or Swiss Calvinists, that they would sooner have united with the Papists themselves than with them. Yet a large and powerful party, also in the midst of them, were so favorable to the views of the Reformed, that they did not feel that any obstacle of importance stood in the way of uniting with them against the Romanists. Among themselves there were now, besides the Anti-Calvinists, the Synergists, Flacians, Osiandrites, Stancarites, Majorists, Antinomians, Interimists, and Adiaphorites.

* * * *

How greatly mistaken are those, who imagine that the excitements now existing in our country, are new phenomena in the history of the world and of the church. It is not so. The early Lutherans fairly distanced all that our churches have yet done, in disputing with each other; and even in the insignificance of many of their matters of dispute, it must be owned that they are, as yet, entitled to a melancholy precedence over us.

RELIGION A UNIVERSAL AND GROWING PRINCIPLE.

[Extract from Dr Channing's Dedication Discourse.]

The human race as it advances does not leave religion behind it, as it leaves the shelter of caves and forests; does not outgrow faith, does not see it fading like the mist before its rising intelligence. On the contrary, religion opens before the improved mind in new grandeur. God, whom uncivilized man had narrowed into a local and tutelar Deity, rises with every advance of knowledge to a loftier throne, and is seen to sway a mightier sceptre. The soul, in proportion as it enlarges its faculties and refines its affections, possesses and discerns within itself a more and more glorious type of the Divinity, learns his spirituality in its own spiritual powers, and offers him a profounder and more inward worship. Thus deep is the foundation of worship in human nature. Men may assail it, may reason against it; but sooner can the laws of the outward universe be repealed by human will, sooner can the sun be plucked from his sphere, than the idea of God can be erased from the human spirit, and his worship banished from the earth. All other wants of man are superficial. His animal wants are but for a day, and are to cease with the body. The profoundest of all human wants is the want of God. Mind, spirit, must tend to its source. It cannot find happiness but in the Perfect Mind, the Infinite Spirit. Worship has survived all revolutions. Corrupted, dishonored, opposed, it yet lives. It is immortal as its Object, immortal as the soul from which it ascends.

FOR THE REGISTER AND OBSERVER.

THE CAUSE OF PEACE.—No. 2.

How war is generally regarded even at the present day.

It is surprising to see with how much complacency the custom of war is viewed by the great mass of Christian communities even in this age of light and cultivation! Multitudes still speak of it as the glory of mankind; even professed followers of the Prince of Peace I have heard talk about it with a degree of *sang froid* sufficient to make one shudder.

This is bad enough even in those men of the world who expect to reap some honor or profit from war. I heard of a *lady!* who expressed much joy at the late prospects of a rupture with France, because some of her friends, then midshipmen in our navy, would be sure of promotion! It is very common for young officers to congratulate themselves on the openings which a battle has made in the ranks above them; and Johnson speaks of contractors, paymasters and others who 'rejoice when obstinacy and ambition adds another year to slaughter and devastation, and laugh from their desks at bravery and science, while they are adding figure to figure, cipher to cipher, hoping for a new contract from a new armament, and computing the profits of seige or tempest.' Mr Jay, while envoy to England in 1794, was invited to partake of a public dinner in company with a large number of merchants, and, being asked for a toast, proposed one which he deemed entirely neutral, in the existing state of war between France and England—'*A safe and honorable peace to all belligerent powers.*' 'You cannot conceive,' he says, 'how coldly it was received; and, though civility induced them to give it three cheers, yet they were so faint and single as most decidedly to show that *peace* was not the thing they wished. They were *merchants*.'

Christendom in the nineteenth century, is not cured of this war mania. Nor is the madness confined to Europe, but it pervades our own land. 'We call ours,' says Mr Todd, 'the most enlightened nation on earth, inferior to none in owning the spirit of Christianity; and we claim this as an age behind none ever enjoyed for high moral principle, and benevolent, disinterested action. But when clouds gather in the horizon, and war threatens a nation, how are the omens received? How few there are who turn aside and weep, and deprecate the guilt, the woe, and the indescribable evils and miseries of war! The greater majority of the nation feel that the path of glory is now opening before them, and that the honor which *may* possibly be attained by a few bloody battles, will be ample compensation for the expense, the morals, the lives, and the happiness which *must* be sacrificed for the possibility.'

'Let that nation rush to war for some supposed point of honor. Watch the population as they collect, group after group, under the burning sun, all anxious, all eager, and all standing as if in deep expectation for the signal which shall call them to judgment. They are waiting for the first tidings of the battle where the honor of the natian is staked. No tidings that ever came from heaven, can send a thrill of joy so deep as the tidings that one ship has conquered and sunk another.'

PACIFICUS.

[From the New-York Observer.]

HOW THEY DO IN CHINA—ONE WAY TO PREVENT WAR.

The Emperor of China gives his physicans very liberal salaries while he is in health; but the moment he is taken sick, suspends their salaries till he gets well.

Let this principle be transferred to rulers, and wars would pretty generally cease. Rulers are a sort of physicians to the body politic; they might, if fully bent upon it, prevent war in forty-nine cases out of fifty where they have actually occurred; and if their pay and their reputation were both made to depend on keeping peace, rather than upon the successful prosecution of war, they would, as they could with perfect ease, settle nearly, if not quite all the difficulties between nations, without sword. The *present* plan actually holds out to men in power immense rewards for getting nations into conflict; and if the scales are so completely turned that war would involve *them* in penury and disgrace, but peace cover them with glory, and load them with rewards, I doubt very much whether the peace of Christendom would be often, if ever, disturbed again.

PEACE-GLEANER.

AMERICAN INDIANS.

The following reflections on the fate of these unfortunate and injured people are from the pen of Governor Cass.

Without looking at the change which has occurred, in any state of morbid affection, but with the feelings of an age accustomed to observe great mutations in the fortunes of nations and of individuals, we may express our regret that they have lost so much of what we have gained. The prominent points of their history are before the world, and will go down unchanged to posterity. In the revolution of a few ages, this fair portion of the continent, which was theirs, has passed into our possession. The forests, which afforded them food and security, where were their cradles, their home and their graves, have disappeared, or are disappearing, before the progress of civilization. We have extinguished their council fires, and ploughed up the bones of their forefathers. Those tribes that remain, like the lone column of a falling temple, exhibit but the sad relics of their former strength and many others live only in the names, which have reached through the earlier accounts of travellers and historians. The causes which have produced this physical desolation are yet in constant and active operation, and threaten to leave us, at no distant day, without a living proof of Indian sufferings, from the Atlantic to the immense desert, which sweeps along the base of the Rocky Mountains. Nor can we console ourselves with the reflection that their physical condition has been counterbalanced by any melioration in their moral condition. We taught them neither how to live, nor how to die. They have been equally stationary in their man

bers, habits and opinions; in every thing but their numbers and happiness; and although existing, for more than six generations, in contact with a civilized people, they owe to them no one valuable improvement in the arts, nor a single principle which can restrain their passions, or give hope to despondence, motive to exertion, or confidence to virtue.

[From the Liberia Herald.]

AFRICA.

There is no part of the world, of which less is known, than of Africa. Those who have been transferred to America, have undergone so complete a change in all their habits, that their national character is almost entirely obliterated.

Traders frequent the coast, and their observations and researches have been very valuable; but it must be remembered that their acquaintance extends only to the maratime tribes, and there is all the difference between the maratime and the interior tribes, that there is between the city and country population of the United States.

Travellers who have penetrated far into the interior, have written intensely interesting journals. But of these, it may justly be said, that their journals were hurried, and their observations and inquiries necessarily superficial. No one enjoys such favorable advantages for correct observations as one who resides in the country. After a time, he sees the people as they are, and not under the excited circumstances in which they are always found, when visited by a stranger. And there are events and occurrences passing under our eyes here, almost every day, that would afford abundant subject matter for a newspaper.

RELIGIOUS FREEDOM.

The following memorial in behalf of a Society of Unitarian Dissenters in England states more plainly than we have seen stated before, what are the civil and religious disabilities under which this class of Christians, in common with some other dissenters, are now laboring. Their case is obviously one of severe trial, and demands at the hands of Government speedy and honorable redress. What would be thought of such a yoke upon the necks of freemen in this country. Let us feel for our Brethren, and wish them success in obtaining that full liberty wherewith Christ has made his followers free.—[*Communicated.*]

'To the Right Honorable Earl Grey and the other Members of his Majesty's Government; the Memorial of a Congregation of Unitarian Christian Dissenters in the town of Maidstone in the county of Kent, showeth:—That your Memorialists being convinced that important changes affecting Dissenters from the Established Church, are under the consideration of his Majesty's Government with a view to the affording of relief, deem this a proper opportunity for stating the nature of the grievances under which they labor. Your Memorialists, reverting to what are the just claims of all citizens in a free community, conceive the very alliance of Church and State to be a grievance. The object of good government being the protection of life, person, property, and liberty; this is what all have a right to claim from the Government and Legislature, and more cannot be granted to any particular sect without originating unfair and invidious distinctions. Such union your Memorialists deem not only unauthorized by the law of Christ, but in utter opposition to the spirit of his teachings, and regard therefore the compulsory support of a state religion as a grievance affecting conscience, and as a tax at once needless and unjust. But were they even to grant the principle that an established religion is right and fit, your Memorialists conceive that they labor under grievances unnecessarily affecting them: these evils are, the support of a religion from which they conscientiously dissent; the necessity of being married according to a form which implies their assent to doctrines which they deem to be unscriptural; and the obligation, when called upon to commit their relatives to the earth, to avail themselves of the services of one to them a stranger, and that the ministrations of their own pastor are forbidden at the tomb of their fathers. Your Memorialists deem it a further grievance, that for the Dissenter there is no sufficiently authentic registration, unless his child be baptized according to the rights and forms of the English Church. The exclusion of Dissenters also from the national halls of education, is another badge of inferiority to which he is subjected for the opinions which he conscientiously maintains. It is not favor, but bare justice for which your Memorialists sue, they pray therefore that claims founded in equity may not be urged in vain.'

In this memorial, your Committee deemed it most worthy of themselves, and most just to his Majesty's Ministers, to state their full claim; not indeed in the expectation that all either would or could be immediately conceded, but to aid in bringing into discussion the great and important question, Whether the patronage of Governments is not an injury to the cause of true and vital Religion. Your Committee, conceiving the great evil of all to be the union of Church and State, because of the sanction thus given to doctrines which we, as Unitarians, deem erroneous, and the obstacles thus placed in the way of free inquiry, could not withhold the statement of that conviction. Openness, consistency, firmness, and moderation, in the opinion of your Committee, are the best means of forwarding every good cause; whether, in these respects, they have hit upon the happy medium, it is for you to judge; conscious are they, however, that such has been their sincere endeavor. The feelings of your Committee, and what has been their object, are expressed in the words of one who, for his consistency, yet truly Christian mildness of character, and his persuasive eloquence, may well be termed one of the ornaments of the body to which we belong.—'While,' says Dr Huller, of Leeds, 'we manfully put forth our full claim, let us not expect to find the whole of it immediately conceded. If human frailty gradually give way, if prejudice and pride yield their ground step by step, we ought to be satisfied; for is it not thus, my brethren, that we ourselves need to be treated? In our minds the clouds of prejudice are not always dispelled in a moment by the light of truth; nor do we always find the duty of self sacrifice easy the instant that it is required of us. Mildly then, and calmly, not angrily, not imperiously, let us assert our opinions. Never rest satisfied till the professors of all religious creeds are placed by the civil power on the same footing of perfect equality; but endeavor to gain your object by intellectual and moral, rather than numerical and physical force; be contented to await for a season the progress of opinion, and prefer receiving at a somewhat later period, as a voluntary offering from the convinced understandings of your opponents, what you might possibly exact sooner, if you would, as a reluctant tribute from their fears.' To this admirable advice, your Committee would only add, that if we hope for the convinced understandings of others to concede our reasonable and just claims, we must not be ashamed to make them known and advocate them. If, under the blessing of Almighty God, we are to owe our redress to an enlightened and liberalized public opinion, we must not refuse, according to our respective means and abilities, to disseminate those principles which contain the seeds and promise of our emancipation from every trammel of undue domination, whether civil or ecclesiastical.'

TEMPERANCE.

Extract from Combe's Physiology of Digestion.

Of late years, great exertions have been made, both in this country and in America, to warn the public against indulging in the use of ardent spirits; and powerful medical as well as moral facts and arguments have been adduced to demonstrate the unspeakably greater advantages of temperance. These efforts have been followed with astonishing success, and the good which has been already effected is immense. It seems to me, however, that much more might be accomplished, if we did not confine ourselves so exclusively to the mere inculcation of abstinence from intoxicating liquors, but concerned ourselves more in improving the general character, as the surest road to reformation, and in providing resources by means of which the reformation once effected, might be fully confirmed. The temperance which is produced by elevation of mind, and an improved state of moral feeling, will be not only much more beneficial in its consequences, but infinitely more proof against temptations, than that which is observed merely in fulfillment of a vow; and unless something be made to come in the place of the enjoyment which is withdrawn, the danger of a relapse will continue to be great. The importance of this principle is perhaps not sufficiently recognised in the otherwise valuable labors of temperance societies.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 9.

The point under consideration is the influence of this Ministry upon the the Rich. From the preliminary hints already given on this point I proceed to its more systematic exposition. The influence in question seems to me to be threefold. First, in helping the Rich to form a true idea of the great object of life and society. Secondly, in doing something to inspire the living sentiment that shall make that idea effectual in prompting them to a *pursuit* of the object it contemplates. And lastly, in exciting their *active* powers and drawing forth their personal endeavors in real manifestation of the thought of their mind and the feeling of their heart.

First, then, it helps them to form a true idea of the great object of life and society. The very existence of this Ministry is nothing but a clear, living *assertion*, that this object is the spiritual education of the human soul,—and of *every* human soul:—in as much as to this end the Ministry was established, and is devoted. And the importance of this end it ever struggles to set forth to others, not seeming to understand it in its clear light and full proportions. Very many of the benevolent plans and institutions of the present day are, on the contrary, concerned chiefly in the removal of this life's pains and troubles. Let all, then, understand that the relief of these is not a special object of the Ministry at Large. It would not, indeed, pass them by in the mood of cold apathy. It would not refuse to extend direct relief where absolute necessity cries for it. Still it considers these things as but minor evils,—indeed not as *essential* evils at all,—but as, for the most part, only *manifestations* which indicate a deep enduring wretchedness within. In its devotion to an assuaging of the *spirit's* fierce anguish it hardly *minds* its own or any other tears for the exposures and trials of the spirit's fleshly frame. And thus, I say, it helps the Rich to form a true idea of the great object of life and society.

I say it helps the Rich to form it. For they are in danger of turning away from this great object. How many of this world's sights and motions, and plans and operations, are necessarily, in their view, directed to a *different* object. The application of their Capital wakes industry, and keeps the world in continual stir. And all the busy striving, as it springs out from their accumulated interests, so it moves through its many rough paths and wide circles, only to gather wherewith it may return to lift these interests higher still. Thus are they in great danger of supposing, at least of *acting* on the belief, that the great object of life and society is to build up the outward,—to vex the sea for the gain of traffic,—to weary the earth and exhaust its powers, delving in it for gold,—piling it with splendid structures,—binding it with railroads,—and hewing down its rocks and boring its mountains for canals. I would not blame this perpetual toil upon the outward. I believe not as some seem to believe, with certain old philosophers, in the *essential malignity* of matter. Indeed what *new joy* must all the good feel in beholding man's *intellect* boldly piercing the material universe and subjecting its powers to his use, could they know the *spiritual* were the *motive* and would be the result. But, on the contrary, calm observation sees the great danger there is that the mechanical and the worldly will swallow up and mount above the spiritual, instead of being made its *expression* and *producing cause*. And, therefore, I feel justified in saying that such an institution as the Ministry for the Poor is called for by a necessity of the Rich,—and that it conveys to the Rich a real blessing in helping them to form a true idea of the great object of life and society.

I have said that the *Ministry at Large* helps in the forming of this idea. I may, perhaps, be allowed to say it with some emphasis. Every spiritual agent, indeed, that is at work, does it in some degree. Every faithful and truly spiritual Minister, wherever he stands, and to whomsoever he speaks, does it. But is it too much to affirm, that such an institution as the Ministry at Large is absolutely needed to fulfill the work, and that it acts with a *special* power in its actual fulfillment? If a large portion of society were left with souls uncared for, such a fact would fearfully darken what I have set forth as the great object to be pursued. If the Rich only have regular worship, and if Churches and Pews, and Preachers were beyond the reach of the Poor, Religion would seem a part of the artificial work of society rather than the living spirit which should act in itself *producing* society and determining its form. And the *object* of Religion would appear to be to satisfy certain desires of a particular class,—desires incidental to the existence of that *class*,—and not to answer the deep, universal, undying wants of the individual soul.

But when, on demonstration of the fact, that a large portion of the community are practically without the Church-pale, this state of things is viewed as an enormity of our civilization, and a Christian institution is formed with the special purpose of educating for Immortal life this neglected portion, and is kept perpetually and vigorously at work to this simple end, then is it proper, as I believe to say with emphasis, that this Institution helps in forming a true idea of the great object of life and society.

And, in reference to this first point, I will only ask, if that be not a great service which is thus rendered by the Ministry at Large? Is it not a great moral benefit, that, in the complicated plans of business, the bargaining and clamoring of the Market-place, the hot chase after perishing goods, the lax business—morality whose hurtful vapors are breathed in like the surrounding air,—that in these circumstances, —the merchant, the speculator, the contractor, should thus have a pure, spiritual, eternal object ever holden up before their eyes,—so that, like the children of Israel bitten of the poisonous reptiles, and looking up for their cure at the serpent of brass Moses made in the wilderness, —they may behold this object and *live*. Men are sometimes angry at what they deem the *obtrusion* of good objects upon them. But would not even the obtrusion of such an object, in such circumstances, be a great blessing?

But, *secondly*, if the effect now described were the only one exerted upon the Rich, by the Ministry at Large, its influence would be very incomplete. It is not enough that a good object is placed before us, however clearly, if we do nothing but gaze at it, and then, like certain philanthropists an Ancient Book speaks of, 'pass by on the other side.' I say, then, in the next place, that this Ministry exerts another influence in adding to a true idea of the great obj ct, the living sentiment, which prompts to its pursuit. This second influence is even more neglected by other agents than the first. The *true idea* of the human soul is neither new, nor infrequently set forth. And the Ministry at Large only helps a work, at which many hands are busy, when by the fact of its institution and the exhibition of its leading traits, it displays the essential equality and uniformity of human nature, human wants and destinies. We have exercised our intellects times without number for many years upon human equality, *as a fine speculation*. The powers of the human soul have been the burden of uncounted discourses and orations. Every writer, high and humble, has tried his strength in developing the spendid idea. It has now been placed before us simply and in the sober light of day, and now the light of imagination has played upon and glanced through it, and quick-moving fancy brought for its adornment garlands made from every flower of every hue. It has been, at one time, wrought into the plainest textures, at another, woven in *cloth of gold*. But it is not enough for us to prepare, or be charmed with the most eloquent descriptions. Fatal for the philosopher, who can see the beauty of the thought, and fatal for society, that ought in all its members without exception, to practice on it, if the thought remain a fine statue set up in the intellect to delight a dainty but indolent eye, and be not wakened into life by an inspiring sentiment from the heart. To change the figure, it is a sad thing, when the soul is satisfied with the beauty of a corpse!

What I have now to say, then, is this,—that the Ministry at Large has already done much, is continually doing more, and will at length do a vast deal to kindle the hearts of the Rich with this inspiring sentiment, prompting to the pursuit of an object which they have already been led to *see* is the great object of life and of society. It thus prevents the idea from standing alone, cold and vanishing.

It does this, first, by *actually revealing* these equal and uniform traits of human nature under every form and grade of social life, in every circumstance of external office and condition. It does it by its practical minute operations, its real adaptations to existing wants, its daily descent into living hearts. It does it continually, as these operations are seen and sympathised with by others.

It produces this effect, in the next place, by the actual *results* it works out in the spiritual natures of the Poor. If there be no such results, the sentiment of which we speak will, in the minds of most, lie dead. If these natures remain pressed under cruel burdens, and utterly without development, how can men in general feel compassionate sympathy with the powers which give no *sign* of life?—though this *be* the state which most strongly commands pity and help. In such circumstances, it is only the few, peculiarly gifted with spiritual discernment, whose eye can pierce to the inmost soul, and weep in *love*, while overpowered with *sublimity*, at the sight of those divine germs, yet chilled and crushed, that might already have expanded into an immortal beauty. But the great mass of men must see the powers in *development* before they can understand their *intrinsic* majesty and worth. The seed unburst from its dull covering is nothing more to them than grains of common dust. They must see something of the beauty of *culture* before they can understand the equality of *nature*.

That such is the fact seems to me the most *charitable* supposition that can be made. For, if the majesty and worth of these natures were understood, their neglect and abandonment would prove a strange cruelty and hardness of heart. Indeed a full knowledge of them is not consistent with indifference to their welfare. For a full knowledge is more than the idea simply. It is also an acquaintance of the heart. And the *sympathies* are to be educated as much as any of our other powers.

Now my point is, that the Ministry at Large educates these sympathies by presenting the actual results its operations work out in the spirits of the Poor,—and thus, by its *success*, as well as its *endeavor*, does inspire this living sentiment of the heart prompting to the affectionate pursuit of an object whose greatness is seen.

If these things be so, it might be supposed the Ministry at Large must be a bond of union of vital power to unite all classes. So I believe it is now, and will more and more *become*. And yet the fear has been sometimes expressed, that the Ministry at Large, instead of making Society one sympathetic body, will tend to break it apart. My own conviction bears so strongly and steadily the opposite way, that I cannot think such an opinion is entertained extensively, or that it will ultimately keep its place in any mind. Yet it is said, in gentler language, that there is danger that the Poor, by having their peculiar means of instruction, their separate exercises and places of worship, and their own Ministry, will get to be a caste. And but the other day a highly esteemed clergyman quoted to me that beautiful verse from Proverbs,—'The Rich and Poor meet together:—the Lord is the Maker of them all,'—and expressed his enjoyment of it with something like a kind intimation of his fear that the separation brought about through this peculiar Ministry is not in harmony with its spirit. The sentiment of the wise man went through my mind as though a strain of saddening music had accompanied the words. For what a noble spectacle does it present? Alas,—that it should be an *ideal* one,—contradicted by the whole *reality* of the Church! And who has a plan to give which shall present this spectacle? I will listen to it with eager ears. What noble effort, what devotion of life, what generous abandonment of worldly advantages, what lofty and wide-spread self-sacrifice, 'shall bring the welcome day!' When the means shall have acted, and the result appears, I will pray for no Ministry at Large to mar such celestial beauty. I will desire that no terms be made with a Ministry at Large, or any other Ministry, which shall propose a special service that may interrupt the full grandeur of this high service of the universal soul. And if the actual Ministry at Large were breaking in upon any such service now, I would gladly have these words of the ancient Sage quoted as the most terrible rebuke upon its presumption. But when we are told, as we are in Mr Thom's sermon on the subject, that 100,000 out of the 200,000 inhabitants of the city of Liverpool are without regular Christian ministrations, and when we know what the state of things has been in Boston and New York, and is in our other cities, what can prevent the utterance of a burning persuasion that *something special* must be done for society and the soul, or they are both lost!

The truth is, and to this point I would call attention, that in our community's present state, the Ministry at Large, so far from violating the sentiment referred to, is the sign of a struggle to soften and lessen the contradiction to that sentiment *already existing*. Its very tendency is to make the Rich and Poor meet together.

And, as to the idea of a caste, the same remarks apply. Pray, is there now so wonderful a unity of spirit and action and form, that the slightest movement will send some inappreciable quantity of discord into the perfect harmony?

But, coming to sober statement, I will say, that the Ministry at Large does not propose or tend to create a caste. Its endeavor and hope, on the contrary, is to destroy all caste. For the truth is, the tendencies of our social habits, and what we call our civilization, *have been* to create what, unchecked, would finally become a most dreadful *caste* indeed, threatening ruin to all that is beautiful and good,—a caste formed on the dead level of wide-spread ignorance, poverty and suffering, misguided by prejudice, inflamed by passion, and driven by despair to acts of fury. To raise the Poor from *such* a level, though they *should* come to have a distinctive moral and intellectual character of their own, would surely produce more of real equality, and more of the generous feeling of equality, than if they were left to the sway of those vile energies that ever grow up rankly *where the soul has died*. And if any thing peculiar in their character should result from their subjection to special Christian influences, it would be of course only that most harmless, may I not say most healthful, of peculiarities,—a peculiarity in the mode and manifestation of their spiritual life. And even this will not be likely to happen in great measure, on account of the constant service among us and free mingling with us of Teachers, who attend at other places of worship, and the frequent welcome aid given us by the regular clergy in our evening Chapel-worship. And, by and by, when our little Temples shall overflow, the stream can pass, as in a measure it has already done, into other churches, and new families can be lifted into our company from the sadly deep and dead reservoir below.

But, leaving general reasonings altogether, I may say, *facts* prove that the action of this Ministry has, in the very respect in question, been most precious. The actual sympathies of the Rich for the Poor, and the Poor for the Rich, have been excited by it, and continually more and more. Many of the Rich have been seen setting a higher value on what is spiritual and eternal than on earthly goods and hopes. And many of the Poor have been made to see the folly of envying worldly treasures, and the wisdom of laying up treasures in heaven. These dispositions on the part of the Rich and the Poor will mutually increase each other. The importance of this distinction of wealth is not kept up mainly by the comforts it brings. It is sustained still more by the *pride* of great possessions. And this *pride* feeds on the *envy* of the destitute. Thus there are two ways in which the affections can be removed from earthly and fixed on heavenly riches. By renouncing on the one hand that pride which excites envy,—and, on the other hand, giving up the envy on which the pride is nourished. And thus he is the bitterest enemy of the spiritual, who, whether rich or poor, feels an anxiety for, or pays a reverence to, the mere possession of wealth. And especially does that rich man, on the other hand, give a noble service to society and the individual soul, who neither boasts of, nor concerns himself greatly in, this life's adornments, but devotes himself with unspeakable love to the interests of the life everlasting. Did the rich, as a class, manifest this temper, as some *individuals* do, the cry of *Agrarianism*, which has kindled such passion, and excited such alarm, would die away forever; men would care little for the mechanical divisions of the soil beneath their feet as they should press onwards to their inheritance in the land of promise!

It remains only to describe the influence of the Ministry at Large upon the Rich in one more particular. It not only gives a true idea of the great object, and inspires them with the living sentiment prompting to the pursuit of this object, but engages their personal endeavors in a practical manifestation of the thought of the mind and the feeling of the heart. Thus it seems to be the instrument of a *complete education*,—acting rightly, first, on the understanding; secondly, on the affections, and lastly on the will.

I will here speak of only *one* chapel reserving some remarks of a more general kind to the next article. Many are actively engaged in this chapel ministering to the Poor by teaching their children in a large Sunday School having two sessions every Sabbath, and in a sewing school which meets every week, and at which frequently 150 little girls are present and instructed in the use of the needle. The articles made are sold for the cost of the material, chiefly to the Poor. Many of these teachers are also accustomed to visit among the Poor and to aid those more particularly set apart to the work, in opening the light of Christian Truth and Hope into the abodes of darkness and wo. Giving great joy to others, and receiving great joy in return, they have no inclination to grow weary of well-doing.

Were I permitted to give their cases as directly as I have given those of the Poor, —and trace the growth of their feelings from the time when they began to watch over the feeble plant that has since risen into a great tree, I might present descriptions of the spiritual life as moving as any that have been offered. But I will speak only of their *joy*, and say they feel it is too precious to be confined to themselves and to those who, in other departments, are engaged in the same work. The conditions of this *joy* are not as yet by any means monopolized or exhausted. Still, as when the Savior spoke, 'the harvest truly is great, but the laborers are few.' Oh,—when we see in our streets many a fair and noble brow, the symbol of intellectual power and great capacities for good, how strong the desire to enter into the inward spirit, and whisper one entreaty to the secret thought. There is a degree of *power* among us, with those who have leisure, whose spiritual application would regenerate our City. We implore its exertion. We pray that the spirit of all Grace may waken it to the recognition and discharge of duty.

And, as I have already said, the happy laborers already at work invite this power not to a task merely, but to a *joy* they would not appropriate entirely to themselves. 'Oh how,'—cried some one several years since to a certain venerable man.—'Oh how can you be content thus, early and late, to go from garret to cellar, and cellar to garret?' He could not answer the question in full,—simply because the delight he took in so doing was *unspeakable*. Often in his walks through the haunts of poverty, as he saw the better prospects opening on that poverty, he has 'felt a thrill of the holiest delight that ever blest a human creature.' Others could add their testimony, that, since their interest in the work, they have known no desponding hours, but even in the most trying scenes and severest efforts, the angel, Cheerfulness has smiled ever upon them in benediction. No *dark-winged* spirit has encountered their souls in the gloomy lanes they have trod or in the filthy huts to which they have gone. Is there a victim of Ennui? Let that victim fly to these lanes and huts, and the ill-boding spectre will not dare to follow. Again, then, I repeat it, our brethren are invited to partake of our *joy*. I have read of a rich man, who was wahdering about sick of life. A child in rags besought his mercy upon a wretched family. He went into the house, saw the misery, threw down his purse, for their bodily comfort, and rushed away, his soul flooded with self-reproach, that he had thought there was nothing left to live for. But what was his happiness compared with that of the man, who feels that he has been an instrument in raising one neglected *soul* to Immortal Glory! SPECTATOR.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 17, 1836.

CENTENNIAL CELEBRATION.

In our paper of the last week we could barely mention the arrangements at the Centennial Celebration of the 200th Anniversary of the foundation of Harvard University on the 8th inst. Those arrangements were carried into effect with great exactness. The procession of about thirteen hundred gentlemen was formed without the least confusion, and they entered the Church soon after 10 o'clock, and completely filled the lower part of that large edifice, the pews and aisles and the platform erected to increase the accommodations. The galleries were previously crowded with ladies.

The services were introduced with prayer by Rev. Dr. Ripley of Concord, a graduate of 1776, after which the following Ode, composed by Rev. Samuel Gilman of Charleston S. C. was performed by a musical Choir, accompanied with the Organ.

FAIR HARVARD! thy sons to thy Jubilee throng,
And with blessings surrender thee o'er,
By these festival-rites, from the Age that is past,
To the Age that is waiting before.
O Relic and Type of our ancestors' worth,
That hast long kept their memory warm!
First flower of their wilderness! Star of their night,
Calm rising through change and through storm!

To thy bowers we were led in the bloom of our youth,
From the home of our free-roving years;
When our fathers had warned, and our mothers had prayed,
And our sisters had blessed, through their tears,
Thou then wert our Parent,—the nurse of our souls—
We were moulded to manhood by thee,
Till, freighted with treasure-thoughts, friendships and hopes,
Thou didst launch us on Destiny's sea.

When, as pilgrims, we come to revisit thy halls,
To what kindlings the season gives birth!
Thy shades are more soothing, thy sunlight more dear,
Than descend on less privileged earth:
For the Good and the Great, in their beautiful prime,
Through thy precincts have musingly trod,
As they girded their spirits, or deepened the streams
That make glad the fair City of God.

Farewell! be thy destinies onward and bright!
To thy children the lesson still give,
With freedom to think, and with patience to bear,
And for Right ever bravely to live.
Let not moss-covered Error moor *thee* at its side,
As the world on truth's current glides by;
Be the herald of Light, and the bearer of Love,
Till the stock of the Puritans die.

President Quincy in his Address, after an appropriate exordium, spoke of the University in regard to the periods of its history, as forming three principal epochs, namely, 1st, from its foundation to the accession of President Leverett at the close of 1707; 2d, from that period to the time of President Langdon who was installed in 1774, a few months before the date of the American Revolution; and the 3d from that to the present date. The discourse was mainly occupied with the history of the first period, the period of difficulties and trials, and was full of interesting details. The President closed his discourse, much of which appeared to be omitted in the delivery, in two hours, devoting the latter part of it to a warm tribute of gratitude to the noble benefactors of the institution. We trust that we shall see, within a reasonable time, both what was delivered and what was omitted, and that the discourse and a report of all the transactions of the day will be published in a form that shall be preserved for the generations that shall have the management of the University and enjoy its privileges in 1936.

The President's discourse was followed by prayer, offered by Rev. Dr Homer, a graduate of 1777; after which the doxology beginning with the line—'From all that dwell below the skies,' was sung to the tune of Old hundred, and the services were closed with a benediction pronounced by Dr Ripley.

The procession was formed again, after an interval of fifteen minutes, and reached the pavilion, where dinner was prepared, at two o'clock. There were about thirteen hundred guests at the tables, at which sobriety with cheerfulness seemed to reign throughout. It would be in vain to attempt to describe the emotions of the elder graduates of the College, on meeting contemporaries after a separation, in many instances from thirty to fifty years duration, and witnessing the ravages which time had made on the persons of friends, whose youthful years had left impressions stronger than any that can succeed them. We leave this subject, therefore, to add a word respecting the entertainment. The seats and tables in the pavilion (which was skilfully planned and beautifully decorated) were so arranged that all the company, except a few of the most distinguished guests who sat near the presiding officer, faced the President of the festival. Dr Humphrey, president of Amherst College, craved a blessing on the occasion; and after the company had all partaken of the viands, Governor Everett, who presided, addressed his 'Fellow Students' in a speech appropriate to the occasion, and eloquent in matter and manner. It contained striking illustrations of the blessed influences of the University upon the civil, religious and social interests of our country; and concluded with announcing, as a toast, The memory of John Harvard, the founder of the College; which was repeated by the company standing.

Several toasts were offered which called forth addresses from distinguished gentlemen of this vicinity and of distant places, and odes and songs and instrumental music were added to give variety to the entertainment.

In the evening the College buildings were illuminated, and presented a great variety of forms to a throng of spectators. Nothing within our knowledge occurred to interrupt the quiet enjoyments of the day; and we have heard it mentioned since only with mutual congratulations among all who have met, and recurred to their meeting at the Centennial Celebration, that it was their privilege to witness its scenes and join in its solemnities.

NEW ENGLAND DIVINITY.

When the opinions of the members of the last Presbyterian General Assembly were given successively in the case of Mr Barnes, Dr Skinner, in his turn, undertook to define how far the new school and the old of Presbyterians agree, and how far they differ. This new school of Presbyterians, of which he is one, he identified with the *New England Divinity*, such as is professed and preached by those here denominated Orthodox. This is the same Dr Skinner who was late professor of pulpit Eloquence in the Theological Seminary at Andover. He states the agreement of the two schools of divinity, namely the old and the new, in regard to a vicarious atonement, in the following strong language:

That Christ, by his obedience unto death, made vicarious and propitiatory sacrifice for sin, on which account God is just, while he justifies believers.

That the ground of the justification of sinners is exclusively the work or righteousness of Christ, and that faith is concerned in justifying us, only as it instrumentally receives and appropriates the *benefit of* Christ's righteousness.

This to our understanding is a direct admission of the doctrine of imputation, of the imputation of Christ's righteousness; a doctrine correlative with that of the imputation of Adam's sin, each of which doctrines we have understood are discarded by our New England Orthodox divines.

When Dr S. comes to speak of the differences between the two schools, in respect to the imputation of Adam's sin, behold in what dark oracles his voice uttered! He says:

We hold that the imputation of the guilt of Adam's first sin, (not *the first sin itself*; we are in this respect more exactly with the Confession than our brethren,) is *mediate*, not *immediate*: that is, we hold that Adam's posterity are exposed to penal evil in consequence of his sin, not as being free themselves of depravity, *but as depraved and fallen beings*; or that Adam's posterity, like Adam himself, are first regarded as fallen and depraved, and thus and not otherwise exposed to punishment.

Let him that understandeth interpret.

MORNING ABLUTIONS.

One of our readers whose attention was attracted to an article, with the above title, which we selected from some journal, has sent us the following queries respecting the salutary effects ascribed to daily ablutions.

I noticed a few weeks ago in one of your papers a few remarks from a person who has been cured of the Dyspepsia, simply, as it appears, by the daily application of cold water to every part of his body—This is an interesting fact to every one afflicted with this distressing complaint, and, as the remedy is in the hands of every one, my object in penning these few lines, is only to request a more detailed account of the course, by which the person has so happily escaped the evils of Dyspepsia; that others in

attempting to follow the same course, may be sure of proceeding aright, and secure for themselves the benefit proposed. P.

The mode of bathing prescribed, namely by a wet sponge applied to all parts of the body, has no doubt its uses, at all seasons of the year, for those who have vigor of constitution sufficient to bring on a reaction and consequent glow. But let no one think that the dyspepsia is to be cured by applying the saturated sponge followed by soft napkins. To make the process greatly beneficial to the dyspeptic, the use of water must be succeeded by towels rough and coarse, and used upon the body as the cordwainer uses the rasp on the tanned hide. We speak from experience, and know that such a process is one excellent means of keeping off or alleviating dyspepsia. But let it not be regarded as a substitute for temperance or exercise. It is only an ally. Cleanliness, temperance and exercise, with the corresponding moral and intellectual qualities, purity, self-control and mental activity, are all requisite to the highest enjoyments of sense and reason, to the full possession of a sound mind and sound body.

AMERICAN UNITARIAN ASSOCIATION.

We understand that individuals of the Rev. Mr Sewall's society in Danvers, in addition to the sum mentioned in our last week's paper, have subscribed $83 (making in all $175) to the funds of the A. U. A. and that two other gentlemen of the society, Jonathan Shove Esq. and John B. Pierce Esq. have become life members.

TEXAS.

We extracted, a few weeks since, some parts of an historical account of Texas (in which statements were made of certain transactions in which citizens of the United States were concerned) from the 'Enquirer' edited by Benjamin Lundy. We spoke of Mr Lundy's character in such terms of approbation as we derived from those personally acquainted with him, (not abolitionists) and supposed from what we had learned of his character, and of his opportunities of information concerning Texas, that his statements were entitled to credit. We have no other wish than to come at the truth in these matters, and therefore we readily copy from the 'Franklin Mercury,' the following letter addressed to the Editor of the Christian Register, and occasioned by the use we made of the 'Enquirer.'

FOR THE MERCURY.

Mr Editor—Permit me, through your paper, to address a word to the Christian Register and Observer, concerning the affairs of Texas. J. E. FIELD.

To the Editor of the Register and Observer,

Sir—In looking over your No. of the 14th August, I discovered an extract from Mr Lundy's Enquirer, the object of which is evidently to persuade the public, that corrupt and *unlawful* sales of lands, made by companies in New York and Nashville to *credulous* and *unsuspecting* citizens of the United States, have defrauded the general government of Mexico of her lands. Inasmuch as Mr Lundy's is an Enquirer, he will pehaps allow me also to enquire how it is, that the government of Mexico *can* be defrauded, by the *unlawful* sale of her lands by foreigners in a foreign country, unless those lands have been either transported, or some how deteriorated, of which I do not learn that any complaint has been made. I could have wished that Mr L. had been more particular, and informed his readers of whom, through whom and by whom these companies obtained their lands. If my memory is not very treacherous, something like the following is the fact.

Some years ago, Mr Robertson made a visit to Texas, and also to the government of the State of Coahuila and Texas, laden with rich presents,—the price of corruption—to obtain from them the privilege of colonizing a portion of country, high up on the Brazos river, for the benefit of one o! the above companies: but he was, for a time, thwarted in his meditated enterprise by the interference of others who wished to secure the same favor to themselves. But by untiring patience and perseverance, he at length procured the passage of a law, prohibiting all persons from farther colonizing Texas, except such as had already expended $10,000 in unsuccessful attempts to effect the above object. This fitted his case exactly. He was accordingly made *empresario* of that beautiful and extensive region. The next session following, which was in the winter before last, Samuel Williams, by means of more costly and magnificent private bounties, caused the above law to be repealed, and obtained the before mentioned grant to be conferred on himself and Gen. Austin, whose name it bears.

If your singularly honest and disinterested twenty ye- erver in Texas has not learned it there, I will beg leave to inform him, that the general government did, long ago, cede to the State of Coahuila and Texas the right of selling all their public lands, and the disposal of the proceeds for her own exclusive benefit. I should like to know if this *thorough* narrator of facts knows what has become of that constitution and those general governmental decrees, that have been so wantonly trampled upon by the people of Texas. Upon this subject too, perhaps I may be able to give him a useful hint.

About two years since Santa Ana, being compassed by an undue priestly influence, resolved to gather together all the republican constitutions of the realm, and burn them in one common bon-fire. Thus has he destroyed, not only the liberty of the negroes, but likewise that of all his own countrymen. I would like also to be informed, by this historian of events in Texas five years at least before the commencement of its settlement by U. S. emigrants, if any thing like the following ever reached his ears:

1. That Texas fought for the constitution while there was any prospect of its being restored.
2. That the Eastern Mexican States proposed a confederation with Texas and a separation from the other States.
3. That Gonzales, a Mexican General, supported an army, in the Eastern States, out fo the public coffers of Texas, with a view to the proposed union.
4. That Gov. Viesca attempted to make his escape from the seat of government and save the archives by bringing them to San Felipe in Texas, but was overtaken and imprisoned, by order of Santa Ana.
5. That a message was sent by the people of Tamaulipas to Texas inviting them to come and take Matamoras, at the same time promising their co-operation.

Sir, In addition to the above, and more than all, will your author be kind enough to advise the public *distinctly*, whether the war in Texas has been provoked by unsubmission and disobedience to the general laws of Mexico, or to those of Coahuila and Texas. The real merits of the contest in that quarter ought no longer to be kept out of sight. J. E. F.

Charlemont, Sept. 2, 1836.

THEOLOGICAL INSTITUTION AT ANDOVER.

The Anniversary of this Institution took place on the 7th inst. The exercises of the gentlemen who had completed their theological course were performed in the forenoon, and in the afternoon Mr Park was inaugurated as Professor of Sacred Rhetoric, and Rev. Dr Edwards as president of the Seminary.

The following is the order of exercises.

Interpretation of Rev. v. 10: J. B. Hadley, Wenham. Remarks on Rom. i: 20; C. F. Muzzy, Athens, Pa. On what ground has the apostolic origin of the Apocalypse been called in question? R. Carver, Taunton. The Bible—a necessary insrument in building up God's spiritual temple: P. Belding, Amherst. Efficacy of the death of Christ: D. Mansfield, Lynnfield. Necessity of Regeneration; L. R. Eastman, Montague. Doctrine of the Saints' Perseverance; R. Wilkinson, Townsend, Vt. Duty of Perseverance; L. Brigham, Marlborough. Persecution: S. T. Abbott, Andover. Reaction of Error; G. Waters, Chesterfield. Study of Ecclesiastical History—a preventive of error: N. Beach, Mendham, N. J. Origin of Mohamedism: E. W. Harrington, New Braintree.

THEOLOGICAL INSTITUTION OF CONNECTICUT.

The Exercises at the Anniversary of this Institution July 31 were as follows:

Inordinate desire of approbation in the ministry. John Goddard, Roxbury, Mass.

The benevolent operations of the present day. M. S. Goodale, Potsdam, N. Y.

The importance of discriminating between true and false religion.—John Haven, Holliston, Mass.

The missionary enterprise favorable to the prosperity of religion in our own country.—Mark Ives, Goshen.

The importance of an educated ministry.—John C. Paine, Ashfield, Mass.

Paul as a Preacher.—Josiah W. Turner, Salisbury.

The influence of eminent piety on the eloquence of the pulpit. Anson Y. Tuttle, Barkemsted.

The value of the pastoral office.—John E. Tyler, East Windsor.

ANNIVERSARY AT BANGOR.

The following was the Order of Exercises at the Theological Seminary at Bangor on the 31st ult.

1. Piety of the Seventeenth Century.
   Calvin W. Batchelder, *Wendall, N. H.*
2. Agency of the Deity in the Material Universe.
   Joseph Blake, *Otisfield.*
3. The power of the Gospel.
   Henry B. Smith, *Westbrook.*
4. Do the signs of the Times indicate the speedy approach of the Millennium?
   Affirmative, Wm. W. Thayer, *Thetford, Vt.*
   Negative, Louis Turner, *South Berwick.*
5. The adaptation of our Moral and Intellectual Nature to the Mysteries of Revelation.
   Cyrus Hamlin, *Waterford.*
6. Sources of Diversity in Theological Opinions.
   Ebenezer C. Parsons, *Bangor.*
7. The Province of Reason in Religion.
   Isaac Carlton, *Bethel.*
8. Immutability of Truth.
   William V. Jordan, *Saco.*
9. The Claims of the Young on the Minister of the Gospel.
   James Thompson, *Sanbornton, N. H.*
10. Self-development.
    Franklin Yeaton, *Alna.*

ANNIVERSARY AT GILMANTON.

The Anniversary of the Theological Seminary in Gilmanton, took place on Thursday, August 25th. The following was the order of exercises.

Genuineness and Authenticity of the Pentateuch; Cyrus W. Wallace, Bedford. Causes of Obscurity in Romans; Daniel L. French, Bedford. The ministry of the two first centuries compared with that of the present day; John Foster, Beverly Mass. Examination of Hume's argument against Miracles; Wm. H. Hayward, Boston. The mechanism of the human body illustrative of the Divine Benevolence; Dr J. Blake, Pittsfield. How do the miracles of Christ and his Apostles prove the divinity of the Scriptures? Eli Clark, Roxbury. History and character of Paul; Wm. Page, Atkinson. History of interpretation; Robert W. Fuller, Milford. The constitution of man as adapted to virtue; Parker Pillsbury, Henniker. The secret of ministerial influence; Horace Wood, New Alstead.

Brown University.—The Commencement of this University was on the 7th inst. The degree of Bachelor of Arts was conferred on 22 gentlemen and that of A. M. on 9, in course.

Bowdoin College.—The annual commencement at Bowdoin College was celebrated on Wednesday 7th inst. The addresses of the Hon. Caleb Cushing before the Phi Beta Kappa Society, and of Rev. Mr Cheever, before some other society, appear to have excited a deep interest. Another address, which was expected from B. B. Thacher, Esq. was lost to them, by the failure of the steamboat Independence, in which Mr Thacher had taken passage, to arrive at Portland, in consequence of the storm. The graduating class consisted of twenty five members, who received the degree of A. B.

Medical Graduates in Harvard University.—The following is a list of those who have received the degree of Doctor of Medicine in Harvard University, in the year ending August, 1836, with the subjects of their dissertation:—

Joseph Cullen Ayer, A M., Nephritis; Abel Bryant, Sleep; Frederick Allen, Puerperal Peritonitis; Charles Jarvis Bates, A M. Polypus of the Nostril; Luther Clark, A B., Ancient and Modern Pathological Systems; Alfred Day, Gout; Lemuel Gott, Peritonuis: Oliver Wendall Holmes, A B., Pericarditis; Silas Holmes, A B., De Abortus Inductione; Robert William Hooper, A M., Catarrh: William Ingalls, Jr. Intermittent Fever; Moody Mansur, Principles of Hygiène; Charles Gratton Page, A M., On the Ear; Nelson Perrin, Croup; William Dandridge Peck, A B., Hydrocephalus; Charles Henry Pierce, A M, Influence of different Nervous Centres; Reuben Spaulding, A M., Health and Disease; John Osgood Stone, A M., Inguinal and Femoral Hernia; Henry Gustavus Wiley, A B., Pneumonitis; John Wright Warren, Jr., Asthma.

NEW PUBLICATIONS.

The Religious Creeds and Statistics of every Christian Denomination in the United States and British Provinces. With some Account of the Religious sentiment of the Jews, American Indians, Deists, Mahometans, &c. Alphabetically arranged. By John Hayward. Boston: John Hayward, 1836.

It is impossible to vouch for the accuracy of a book of this kind without careful examination. The work however bears the marks of great industry and research, and is valuable for bringing together into a small compass a mass of information, which we could otherwise obtain only by searching many documents in many places.

Memoir of William Carey, D. D. Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D. D. President of Brown University. Boston: Gould, Kendall and Lincoln. 1836.

We have had opportunity to read but little of this volume. Mr Carey has to a great degree made the subject of his memoir, by means of his letters and other documents, his own biographer—the most interesting and satisfactory kind of biography. The work is devoted more especially to Dr Carey's character and employment as a missionary, rather than as a man of learning and philosophical attainments. It cannot fail, we should think, to be a very acceptable work to the religious public.

ECCLESIASTICAL.

FOR THE REGISTER AND OBSERVER.

DEDICATION.

The Dedication of the new Church erected by Rev. Mr Francis' society in Watertown, took place on Wednesday, September 7th.

The Church is a beautiful structure of the Gothic order, situated on a central eminence, finished within and without in excellent taste. The decorations of the interior are due to the liberality and enterprise of the Ladies of Watertown.

The Introductory Prayer at the Dedication was offered by Rev. Mr Field; selections from scripture were read by Rev. Mr Austin; the dedicatory prayer was by Rev. Mr Ripley of Waltham; concluding prayer by Rev. Mr Gilman of Charleston S. C. Two original Hymns were sung one written by Mr Theodore Parker, the other by Mr F. A. Whitney. The sermon was by Rev. Mr Francis from the words 'I have honored the house which thou hast built.' His subject, the significance of a Christian Temple.

After speaking of the progress which had been made in the external forms and appendages of Christianity, since the sorrowful band of disciples assembled at the death of their master in a small upper chamber, Mr Francis developed his subject with reference to five points.

First, said he, the Christian Church is the symbol of God's presence. How peculiarly so, when his presence pervades creation. God can be said to be present only when the soul attains a moral union with him.

Secondly, it is the symbol of the exercise of the purest emotions of the heart. Standing amidst our houses and most familiar scenes, it has ever been consecrated to the exercise of penitence, the contemplation of sacred truth; and in all man's hours of gladness and of grief has been the holy soil of his deepest and purest feelings.

Thirdly, it is the symbol of a provision for the best welfare of the civil community. Under this head, Mr F. spoke with power of the importance of religion to the civil community; insisting that armies, navies, all the appendages of government so often practically regarded as the sole life-blood of a community, were of small account compared with the benefits Christianity is designed to confer. And that now, especially, did it become all who wished well to their land, to rally in support of Christianity, since the strong arm of the law had been withdrawn.

Fourthly, it is the symbol of the advancement of that religious truth to which, Christ told the Rosness. The duty of free inquiry into that truth was dwelt upon, the different classes of those who have abused this spirit of free inquiry; its entire consistency with the principles of the reformation.

Fifthly, the Church is the symbol of man's relation to the infinite and eternal. We forbear farther comment on this truly excellent sermon, hoping soon to read it in print, together with that delivered by Mr Francis on the Sabbath previous to the dedication, which contained much valuable historical information.

We learn that *seventy* pews were disposed of in the afternoon at an advance of about $1200 upon their appraised value.

The following are the hymns mentioned in the preceeding communication.

BY MR FREDERICK A. WHITNEY.

To Thee, great Spirit, by whose will
Our labors have been blest,
Whose arm doth shield from daily ill,
Whose eye doth guard our rest;
We consecrate this chosen place,
An offering to thy name,
Here seek henceforth thy needed grace,
Thy glorious truth proclaim.

Nor only here the accepted strain
Shall rise, since not alone
At Sychar's mount, or Judah's faue,
Thou, Father, shalt be known:
But Nature is a temple now,
And all, who worship Thee,
In truth must worship, while they bow
The soul, as bow the knee.

Their service such, pure One, attend
Thy children's prayer above;
In gladness, grief, temptation, send
Thy counsel, strength, and love.
Guide thou his steps, who leads our way
To Thee and truth divine;
Let all his words Thy will obey,
And all his life be Thine.

As Israel came to dedicate
The latter house of old;
While holy priests were called to wait,
And clouds of incense rolled;
Thy glory sanctified the hour,
Thy spirit warmed each heart;
Thus ever, Lord, in love and power,
Thy spirit here impart.

BY MR THEODORE PARKER.

The humble pile our fathers raised,
Has bowed beneath Time's weighty hand;
They too have gone, whose voices praised
Jehovah in a savage land.

And now, O Lord, we build again,
To seek thy favor and thy face,
Another and a nobler fane,
And ask thy blessing on this place.

Here send thy Holy Spirit down,
With favors from thy throne above,
Our hearts to fill, our lives to crown,—
O give us Faith, and Hope, and Love.

And may there dwell within this place
Each pure desire and holy trust,
To fill our souls with heavenly grace,
When these walls crumble to the dust.

Installed at Carlisle as Pastor of the Union Calvinistic Church, Wednesday, Aug. 31st, Rev. Preserved Smith. Introductory Prayer by Rev. Mr Cross of Boxboro': Sermon and Installing Prayer by Rev. Mr Wilder of Concord; Charge by Rev. Mr Woodbury of Acton; Address and Concluding Prayer by Rev. Mr Leavitt of Bedford.

Installation at Buffalo N. Y.—We understand that the Rev. Albert C. Patterson has been compelled by ill health to resign the charge of the Unitarian Congregational Society in Buffalo, N. Y. and that Rev. George W. Hosmer of Northfield has been invited to take the charge of that Society. His installation will take place next month.

Installation at Hallowell.—The Rev. Jonathan Cole, of Salem, has received and accepted an invitation to take the Pastoral charge of the Unitarian Congregational Society in Hallowell, Me. The Installation is expected to take place on the 21st inst. Sermon by Rev. Mr Upham of Salem.

Mr R. S. Austin from the Theological Seminary in Harvard University has received and accepted an invitation to take the pastoral charge of the Congregational Church in Wayland.

INTELLIGENCE.

Prizes for Declamation. Boylston Prizes.—Declamations for prizes, from the bequest of the late Ward Nicholas Boylston, took place at Cambridge last Thursday. The competitors are from the three upper classes. Several contended for the prizes, which were disposed of as follows. The two first prizes were awarded to Samuel Tenney Hildreth, and Henry Williams, of the present senior class, and second prizes to Charles Hayward, and Charles Henry Appleton Dall, of the senior class, and Charles Grandison Thomas, of the junior class.

Boylston Medical Prizes.—At the annual meeting of the Boylston Medical Committee, a premium of Fifty Dollars, or a Gold Medal of that value, was awarded to Dr Oliver Holmes of this city, for a dissertation on the following question; 'How far are the external means of exploring the condition of the internal organs to be considered important in medical practice?' There were two other dissertations of so high a character that an extra prize was awarded to each by an unanimous vote of the Committee.

The Season.—We learn that the effect of the frost, in checking vegetation, has not been so general as was at first supposed. In many places, corn, beans, and other vegetables are entirely killed, in others, they appear to have been little affected by the frost.

Corn.—The cold weather of the past Summer and Spring, it is known, prevented the growth of the Indian Corn so much, as to interfere greatly with the harvest of that important grain. Aware of the effects of short seasons on summer grains, Mr E. J. Pierce, who has a delightful farm near Germantown, procured a quantity of seed corn from the northern part of New Hampshire, where the summers are about the shortest of any part of our country. This Corn was planted on the first day of June, and on the first day of September, that is, on Thursday last, it was harvested. We have now before us, two ears from Mr P's field; they are full of large grains, and we understand that the eight acres planted by Mr P. with this seed, will produce nearly 400 bushels. Does it not concern our farmers generally, to provide themselves with a quantity of such seed, in order that they may be prepared against the effects of such a summer as the past upon their cornfields?

U. S. Gaz.

Internal Improvements.—Hon. Loammi Baldwin has been engaged as principal Engineer on the projected rail road from Brunswick, to Georgia, to the junction of the Flint and Chattahoochie rivers. The surveys are to be conducted by his assistant, Benjamin F. Perham, Esq. and will be prosecuted without delay.

George R. Baldwin, Esq. has been engaged as Engineer on the Canal between the Altamaha river and Turtle river, at Brunswick, Ga.

Uriah A. Boyden, Esq. has been engaged as principal Engineer of the Nashua and Lowell Rail Road.

Boston and Providence Rail Road.—The receipts on the main route of the Boston and Providence Rail Road for August, amounted to $31,312 44. The estimate for the same period, on the Dedham and Taunton branches, $4100—aggregate $35,412 44. The expenses for the month, including wear and tear, were about $6750.—*Prov. Jour.*

New Haven and Hartford Rail Road.—The Engineer of this road has advertized the last portion of this road for contract, and it is the intention of the Directors to have the whole road completed in the course of the ensuing year.

Mr Audubon has arrived at New York. Since his visit to England he has devoted his whole attention to the completion of his splended work on the 'Birds of America.' He has been successful in obtaining a number of additional subscribers among the nobility and men of science in Europe. He brings with him a considerable number of several species of European birds, which he intends to turn loose in this country, under the impression that they will assimilate themselves to our climate. He intends to pass some time in Charleston this winter, and to visit Texas to acquaint himself more thoroughly with the ornithology of the country. The fourth and last volume of his work is already half finished, and there now exists no doubt, that in the course of one year, it will be completed.

Geneva College.—The Rev. Benjamin Hale, late a professor of Dartmouth College, has been unanimously elected President of this institution.

New Governor of Africa.—John B. Russworm, a citizen of Monrovia, a graduate of Bowdoin College, who has had several years experience as a colonist, and is well acquainted with the character of the native Africans, has been appointed Governor of the Maryland colony at Cape Palmas.

Fugitive Slaves.—The Supreme Court of New Jersey has decided, that the law of Congress, providing for the recovery of fugitive slaves, is unconstitutional, because the Constitution gives Congress no power to legislate on the subject; that every person in New Jersey is entitled to a trial by jury; and that the color of a person is not presumptive evidence of slavery in that State.

Texas.—We are happy to perceive that the volunteers from Kentucky to Texas, have become sick of the enterprise, and have returned. They may be more honorably employed than in bearing arms against a people with whom their country is at peace. The following is from the Lexington Kentucky Intelligencer.

Texas Volunteers Returned.—These men having become disgusted with the way things are managed in Texas, have come back again. Capt. L. G. Postlethwaite arrived in this city yesterday, in good health.

Col. Wilson, we understand, is in Louisville, and others, the principal members of the corps, have arrived in Kentucky.

This step must doubtless be the consequence of good and sufficient cause, with which the public will expect to be furnished in good time.

Col Wilson, and a large portion of the soldier emigrants who accompanied him to Texas, have returned from thence much discontented, according to the Louisville (Ky.) City Gazette. They state that notwithstanding their services, the Government would not award them the land promised. They also represent the morals and virtue of the Texans in no very flattering light; thefts and robberies being so common that they are almost an every day occurrence.

Samuel H. Drake, formerly keeper of the Tontiue in this city, has been appointed a Colenel of Artillery in the service of Texas. He is now at Louisville, Kentucky, provided with available means from Texas, and publicly recruiting a battalion of Light Infantry, to be commanded by Gen. Chambers, who gives himself a large tract of land for their support. Drake is a fine fellow and a brave, wide awake for glory. He lived at Albany long enough to learn that 'to the victors belong the *spoils*'—*New Haven Herald.*

Steamboat Sunk.—We learn by the passengers from New York, that on Monday evening last the steamboat Emerald, on her passage up, when just this side of the Highlands, in Newburg bay, ran foul of a schooner under full sail, by which she was so much injured that the pilot was obliged to run her immediately on the flats, to prevent her going down. The North America happened to be near by, the captain of which promptly rendered all possible assistance, and succeeded in getting off all the passengers, (about 120 in number) and crew of the Emerald in safety. It is not known what became of the schooner, as she had disappeared when those on the North America first found time to look after her, and no one could tell whether she had already sailed out of sight, or gone to the bottom.—*Poughkeepsie Eagle.*

From the Detroit Daily Advertiser.

Death by Lightning.—A gentleman has just furnished us with a detail of two most shocking deaths by lightning which occurred at Saline, Washtenaw county, in this State, on Monday last. A Mr Allen Burnham and Dennis Kelly, a hired laborer of Burnham, were both instantly killed and shockingly burned, together with his barn and five stacks of hay adjoining. The circumstances were these: Mr Burnham and man had just unloaded a load of hay which finished his harvesting labors, and were at the time of the accident standing upon the barn floor about six feet from the door. A son of Mr Burnham, about 12 years of age, was at the time standing in the door, and three other children of Mr B. were by. The boy who was standing in the door says he saw a ball of fire descend, and his father stagger and fall; at the same time his cap was blown from his head out of the door. As he turned from picking up his cap, he for the first time saw Kelly lying on the floor bleeding, with his bowels gushed out. The barn by this time was in a fearful state of ignition, and before the bodies could be got out of the barn, the head of Mr Burnham and the feet of Mr Kelly were burnt off. When the lifeless remains were taken out and examined, it was found that nearly every bone in Kelly's body was kroken; his thigh bone and from his knee downwards, was split through the centre so that the marrow dropped out, and his side was torn open and his bowels hanging out as above described by the boy. Mr Burnham was an active and respectable member of the Methodist Episcopal Church, and has left a wife and five children to mourn his untimely death. Kelly was a steady, respectable young man from the State of New York.

FOREIGN.

London papers have been received to the 8th of Augt. and Lisbon papers to the 13th.

England.—The Irish Church Bill was lost by a refusal of the Commons to concur with the amendments of the Lords.

In the House of Commons on the 5th, there was a debate of some interests on the state of things in Texas, which rose on a motion made by Mr P. Hoyt for an address to the Crown, praying that mesaures may be taken to secure the fulfilment of the treaty with Mexico, to prevent the establishment of slavery in Texas. Mr Hoyt was followed by Mr Ward, who supported the motion. It was however opposed by Lord Palmerston, on the ground that it was unnecessary, and that it would be an implied censure on Ministers.

Lord Palmerston observed, that if at the beginning of the observations he should have to make to the House, he said that he did not feel himself at liberty to agree to the proposal of the Hon. member for Southampton, he trusted that neither the Hon. member nor the House would imagine that it was proof that he did not feel the importance of its object, or that his Majesty's Government were not as much animated as was the Hon. member with the desire to put an end to the evils to which the address he had moved so mainly related.—(Hear, hear.) He (Lord Palmerston) trusted that he should be able to prove to the House that the adress moved for, was at present in some respects unnecessary, and in other respects premature. The observations of the two Hon. gentlemen who had preceded him divided themselves into two different branches—the one relating to the political part of the question, and the other relating to the trade in slaves.

With regard to the political question, undoubtedly the possibility that the province of Texas might be added to the U. States was a subject which ought seriously to engage the attention of the House and of the country, but he did not think that the events which had occurred afforded any ground for supposing that there was any such probability of its occurring as to call upon this House to address the Crown with reference to that matter. The state of Texas at present was this—a revolt having taken place there, the Mexican army had been despatched for the purpose of putting it down. The first operations had been greatly successful, but a part of the army having very considerably advanced before the rest, it was surprised by the Texan force, routed with great slaughter, and the President taken prisoner. It might be possible that the resistance of the people of Texas might prevail against the authorities of Mexico, but, on the other hand, the numerical strength lay with the army of the Mexican Government, who from the last accounts which had been received were preparing to make fresh efforts to reinforce their army, and from what had already happened the final result of the struggle could not be inferred.

With respect to the conduct of the United States of America in the matter, although he was aware that individuals in those states had given great assistance to the revolting population of Texas, yet the conduct of the responsible Government of America was the reverse. If regard were had to the President's message to Congress, it would be found to contain an unequivocal declaration of that Government to take no part in the Mexican civil war, and that in accordance with that declaration orders had been issued to enforce the laws in prevention of individuals mixing themselves up in the matter. He (Lord Palmerston) had that opinion of the honor and good faith of the Government of America as not to suppose that they would not act up to that declaration; and he thought fresh circumstances ought to arise before an address should be sent to the Crown on the political branch of the question.—(Hear, hear.)

He proceeded to reply to what had been said relative to slavery, and argued that no interference at present was necessary. Mr Hoyt declined pressing the motion.

Mr Rothschild, whose reported death is confirmed and took place at Frankfort, is stated to have made his will the day before his death, from which it is said to appear that his private fortune amounts to about £4,000,000 sterling. That the place that Mr Rothschilds filled in London may not be left vacant one of his brothers, Charles, called the Rothschild of Naples will leave Frankfort, where he has the post of Consul of the King of the two Sicilies, and will fix his residence in England.

A subscription has been opened in London on the recommendation of the Bishop of London, for the erection of fifty new churches in the metropolis. A long list of subscriptions is advertized, amounting to more than £50,000 already obtained, at the head of which is the name of the King, who subscribes £1000, and the queen £300. The Archbishop of Canterbury subscribes £1000, the Bishop of London £2000, and 'a Clergyman seeking treasure in heaven' £5000.

Bills have been obtained this session of Parliament for nearly 1100 miles of road, which will require for rails, chairs, carriages and other works, at least 220,000 tons of iron, independent of the iron wanted for roads for which bills had been previously obtained, and which are now in active preparation, which will require about 20,000 tons, making a total of about 290,000, which will probably be supplied in the next four years. To this must be added what will be required for several very extensive ones which are now in course of survey, and for which bills will be solicited in the next session of Parliament. When the iron required for rail roads in this country is added to what will be required for rail roads now in in actual progress in the U. States, and on the continent of Europe, we think the iron-masters of this country may fairly look forward to a greatly increased demand for their produce during the next few years.

France.—Letters from the south of France state that soldiers in the French regiments in that quarter, were volunteering with alarcity for service in Spain. It was reported that more than 20,000 men would be sent thither, of whom 11,000 would be commanded by Gen. Bugeaud. The news had just reached Paris of the disturbances at Malaga on the 26th of July. Gen. Cordova had resigned the command of the Queen's troops, and Gen. Saarsfield was appointed to succeed him.

Portugal.—The elections in Portugal, which it had been anticipated would afford a large majority of the Cortes in favor of the ministers, have disappointed their expectations. The majority was ascertained to be very small, not exceeding ten. Party spirit was strongly excited, and the language of the opposition was extremely violent.

The Nacional contains the extraordinary announcement that the Portuguese government had requested from England the aid of six thousand men, under the assigned reason of repressing any Miguelite faction which might rise, at the approach of the Carlists in Gallicia.

Spain.—The Carlist General Gomez, on the 28th July attempted to penetrate into Oviedo, but he was repulsed, and proceeded towards the mountains of Leon. Gen. Villareal made an attempt upon Zubiri, but was repulsed. He was attacked by Gen. Bernelle, and defeated with the loss of 200 men killed and 100 made prisoners.—The new Polish cavalry contributed to the success of the action. There had been serious discontent among the English troops at St. Sebastian, on account of the failure of their pay. One of the regiments refused to perform the usual evolutions on the parade, and it had been found necessary to allow those who insisted on it, to quit the service. Two hundred men in one regiment immediately left the ranks.

The people of Cadiz, Seville and Badajor, had followed the example of Malaga in proclaiming the constitution of 1812, but without the same acts of violence.—At Seville, the National Guard were assembled and appointed committees, who declared the wishes of their constituents to be that the Ministers should be dismissed, that the commander in chief, Cordova, should be dismissed, that a constituent Cortes should be convened, on the principle of the constitution of 1812, and that obedience should be no longer paid to the existing government. The intelligence from Gallicia was favorable to the Queen's cause. The Carlists had been driven out of Gallicia.

The Lisbon English Journal contains the news of the death of Gen. Evans, the commander of the British Auxiliary force in Spain. He died of sickness, under which he had been suffering for a number of weeks. The Journal remarks, that the loss of this brave and generous officer, who has nobly and arduously exerted himself under such innumerable difficulties in behalf of the liberal cause in Spain, cannot fail to be deplored by every Spaniard who has the interest and welfare of his country at heart. Gen. Evans was a member of Parliament for Westminster, but his absence has prevented his taking his seat during the session.

We add the following miscellaneous news.

The cholera was raging in Hungary and other parts of the Austrian dominions. There had been a number of cases even in Vienna.

King Otho of Greece was expected at Vienna, on a visit to the emperor.

The Dutch papers contradict the report that the difference between Holland and Belgium was in a state of settlement by the Germanic Diet.

Lieutenant Lynch and Mr Eden, of the Euphrates expedition had arrived at Constantinople. Notwithstanding the loss of the Tigris, the object of the expedition was completely attained, the practicability of the route being established.

The Augsburgh Gazette says, that one of Lucien Bonaparte's sons is confined in the castle of St Angelo, at Rome, on account of the fracas in which he was engaged, some time ago; that the proceedings for his trial are going on, and that he will probably be condemned to death; but it is not thought that his sentence will be carried into execution, as the brother of the man whom he killed has petitioned the the pope to spare his life.

The Season in Europe.—It appears from notices in the English and French papers, that the season has been much more favorable for the purposes of Agriculture, than in this country.

THE YOUNG CHRISTIAN.—A Prospectus of the Young Christian will be forwarded to clergymen and others next week.

MARRIAGES.

In this city on Thursday morning, in Grace Church, by Rev. Henry Blackaller, of Clappvile, Rev. John Theodore Sabine, of Highgate, Vt. to Miss Marinette, only daughter of Mr David Dickinson, of this city.

In Shirley, on Sunday, 4th inst. Mr Isaac R. Mitchell to Miss Lucy W. Firmin, both of this city.

DEATHS.

In this city, Rev. Gustavus F. Davis, an eminently useful minister of the Baptist denomination, 39.

At Chelsea on the 7th inst. Benjamin H. youngest child of Benj. H. and Elizabeth C. Greene.

In Providence, at noon of the 6th inst. Moses Brown, 97.

In Cambridgeport, 6th inst, Maj. Thomas Pitts, 57, for many years a highly respected officer in the Boston Custom House.

In Lexington, Mrs Eliza T. widow of the late John Larkin, of this city, 44.

In Andover, 3d inst. Miss Sarah Ann, daughter of Rev. Leonard Woods, D. D. 19.

In Northbridge, 1st inst. Rev John Crane, D. D. in the 81st year of his age, and 54th of his ministry.

In Amesbury, 5th inst. Rev. Thomas Rich, late of Salisbury, 62.

In Holden, Ms. Aug. 31, after an illness of 9 days, Susannah and Mary Newell, twin sisters, 66. They had lived together in a house by themselves for 33 years. The difference between the time of their decease was about 10 hours, and they were both put in one coffin and interred in one grave.

In Brookline, on the 11th instant, after a short illness, much lamented, Capt. George W. Stearns, 55.

SUNDAY SCHOOL TEACHER. NO 3.

JUST published by the subscriber, 'The Sunday School Teacher and children's Friend,' No. 3, for September 1836. This number contains an engraving of the Warren St. Chapel, also an article containing an account of that church, dedicated to the religious and moral improvement of children, with a description of its internal arrangement.

The following Resolution, at a general meeting of Sunday School teachers and others, connected with the Unitarian Congregations in Worcester County, Mass. will be sufficient to show the decided approbation in favor of this little work.

Resolved, that we highly approve of the publication called 'The Sunday School Teacher and Children's Friend,' and will use our influence to obtain for it subscribers, and will occasionally contribute to its pages.'

The resolution was seconded by Rev. Mr Allen of Northborough, who spoke in favor of the publication.

Subscription $1. 50 per year.

BENJ. H. GREENE, *Publisher*,
124 Washington, corner of Water Street.

For sale as above,

Parkhurst's Hebrew and English Lexicon, without points.—London Edition.

On hand a very extensive assortment of Books for Sunday School Libaries—also Theological and miscellaneous Books.

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examiner for Sept.* Boston Bookstore 184 Washington street. s 17

LATIN PHRASE BOOK, consisting of Colloquial Phrases and Dialogues, intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Proper Names systematically arranged, by a teacher, Boston.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is useful for the aid and encouragement it affords to young students in interpreting familiar and idomatic phrases relating to modes of address, to times and seasons, to customs, occupation, &c. Phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful. It is such a book as we are glad to see and to recommend. Published and for sale by JAMES MUNROE & CO. s 17

RELIGION and the Church, by Charles Follen. This day published by JAMES MUNROE & Co. Religion and the Church, by Charles Follen. No. 1. Boston Bookstore 134 Washington st. s 17

NEW BOOKS.

JUST received by JAMES MUNROE & CO.,
Ratlin the Reefer, by Marryatt
Skimmings by Capt. Hall
Maria Monk Exposed with an account of her life
The Token and Atlantic Souvenir for 1837.
Boston Bookstore 134 Washington st. s 17

THE TOKEN FOR 1837. Just received by JAMES MUNROE & CO. The Token and Atlantic Souvenir for 1837, edited by S. G. Goodrich, illustrated with numerous splendid engravings. Boston Bookstore, 134 Washington st. s 17

MY PRISONS.

ADDITIONS to 'My Prisons, Memoirs of Silvio Pellico' with a Biographical notice of Pellico by Piero Maroucelli of Forlie translated from the Italian. 2 vols. 16mo. this day published by JAMES MUNROE & CO. 134 Washington st. s 17

MILFORD ACADEMY.

This institution for the instruction of young gentlemen will be opened on Wednesday next—Sept. 7th under the super

POETRY.

FOR THE REGISTER AND OBSERVER.

THE APPEAL OF RUTH.

'Nay, turn my footsteps not away!
Faithful and fond, with thee I stay.
My heart,—Oh can it ever be
Divided from thy love and thee?

Pure as the early beam of light,
Which dissipates the shades of night,
That love shall be the holiest spell,
That ever in my heart can dwell.

That spell forbids me e'er to go
From thee, my dearest one below.
It binds its power around my heart;—
Gently forbids me to depart.

My sister,—let her footsteps roam
Back to her childhood's cherished home.
But what is childhood's home to me?
My lost one, there, I may not see.

True to that one, in life so dear,
Here will I dwell thine age to cheer.
Thou wert his *mother*, true and kind;
Love's holy chain our hearts shall bind.

My mother! that endearing name,
A daughter's heart would fondly claim,
The call of filial love obey,
And filial duty gladly pay.

Say, can I leave thine age alone,
Without one joy to call thine own?
No, I will leave thy side no more,
Till my life's pilgrimage is o'er.

And should be hushed thy fleeting breath,
My hands will close thine eyes in death;
And where thy mouldering ashes sleep,
My spirit shall its vigils keep.

Within one grave our forms shall rest
Gently, as on a mother breast,
Nor fear to tread the narrow way,
Which leads to heaven's unclouded day.

And when before the mercy seat,
Our faithful hearts again shall meet,
The gracious boon shall then be given,
To meet our loved, our lost, in heaven.'

Love! love! how deep thy seal is set!
Who can its impress e'er forget?
Oh! let thine influence ever rest,
Like truth's own signet, on the breast.

Taunton. Y. L. E.

MISCELLANEOUS.

[From the New York Observer.]

PARLIAMENTARY SPEAKERS.

Sir Robert Peel.

It is just as impossible in Great Britain, as it is in the United States, to obtain any thing like a correct portraiture of distinguished public characters from the ultra political journals of the day. The man who according to one class of these, is 'possessed of every virtue under heaven,' is almost sure to be represented by the other, as entirely unfit to be entrusted with the administration of affairs. Sir Robert Peel has for many years been a prominent and leading member of the House of Commons. The brilliant commencement of his parliamentary career, his high-church principles, and his strong attachment to the settled order of things, pointed him out to the king and the aristocracy of the country, as a man who might, at no very distant day be placed in the fore-front of resistance to the encroachments of the popular branch of the legislature. How early he was brought into the cabinet, I do not recollect; but he was for some time a very prominent and efficient member of the Wellington administration. When Lord Melbourne was so unceremoniously dismissed, about two years ago, Sir Robert Peel was in Italy. He was hastily recalled by the king, and placed at the head of the government. Much was expected from his talents, his popularity, and his long experience in the management of public affairs. The sequel is familiar to every body. He was out-voted the very first night of the session; and after one or two more fruitless experiments upon the temper of the House, he resigned. The speech in which he made the announcement to the Commons, was of a very manly and dignified character, and was universally applauded by the Whigs themselves, as highly creditable both to his temper and understanding. He frankly confessed that he had been disappointed. His honest intentions were to recommend and pursue such measures, as would preserve the British constitution inviolate, and best secure the rights and prosperity of the British nation; and he had hoped the Commons would give him a fair trial. This, he thought they had not done. Nevertheless he would co-operate, as far as he conscientiously could, with the new ministry, however it might be constituted.

Sir Robert Peel possesses, as a parliamentary orator, all the advantages of a noble person, an open, manly countenance, a fine voice, a correct taste, a highly cultivated intellect, and a graceful delivery. He rises with great dignity, as I have already observed, but without ostentation, as one who respects his audience and respects himself. His tones when I heard him, were deep and mellow, and uncommonly persuasive. His enunciation was remarkably distinct, and his inflections were admirable. It was not a great effort. There was no occasion for it, as he did not profess to enter fully into the subject of the new bill. But it was certainly a happy effort. He has not half the fire of O'Connel, nor has he the power of Brougham; but he speaks better than either of them.

As an orator, he is superior to any man whom I happened to hear, either in or out of parliament. He charms you with the music of his voice, and the urbanity of his address; and however your judgment or your politics may lead you to dissent from his conclusions, you feel that he is uttering the honest convictions of his own mind. He can be playful and sarcastic if he chooses; and his wit, though I believe sparingly employed, is of the true Sheffield stamp—glittering and keen.

Though Sir Robert Peel could not hold the seals of office which his sovereign had placed in his hands, I came to the conclusion, after being a few months in the country, that he was after all, the most popular statesman in England: not with the Whigs, as a body; and not with the ultra Tories; but with the most enlightened and reasonable portion of the British nation. That he stands foremost among the conservates, and that all eyes are fixed upon him, as the future Premier, whenever they can grasp the reins of government, no one can question. That he is greatly respected, as a man of integrity and talents, and even as a politician, by many of the Whigs themselves, I have reason to know, from the opportunities I had of hearing them express their opinions. They believe him to be a true friend to the country, and are less afraid of his church and state politics, than they are of Catholic encroachments and Radical innovations. It would be impossible for him to return to office, without bringing along with him a staunch Tory cabinet; and on that account, even the moderate Whigs would do every thing they can to exclude him. But if they could act for him alone, I think the case would be very different. And I will hazard the prediction, that should popery and irreligion hereafter become so formidable, as seriously to threaten the overthrow of the government and protestant institutions of Great Britain, Sir Robert Peel is one of the men, to whom the friends of order and religion, of all parties, will look to guide the helm and save the country.

Lord Brougham.

If there was any man in England whom I wished to see and hear more than I did any other, it was Henry Brougham. I had heard so much of his nervous antics, and anomalous physiognomy, that I expected to be rather amused than interested by his personal appearance. You may well suppose, therefore, that as I waited with the expectant thousands in Exeter Hall, for his arrival, to take the chair, at one of the great anniversaries, my curiosity was wrought up to a high pitch. When at length he came in, and advanced to the front of the platform, amid the enthusiastical greetings of the vast assembly, I confess I was much disappointed. He wore a plain frock coat, and there was nothing in his dress or address, to distinguish him from any well-bred private gentleman. Lord Brougham is not much, if any, below the middling stature—rather spare than corpulent—carrying none of the common marks of high living in his face; and if he ever wore that angular, huddled and spasmodic visage, which has been ascribed to him, he must have left it with the Lord Chancellor's wig, in the Westminster wardrobe. I was near him on this and other occasions, for hours together, and cannot be mistaken. He is not a handsome, but neither is he an ill-looking man. His features are very strong, but not grotesque. He appears to be rather under fifty years of age than over. His forehead is broadly furrowed, his eyes are small and restless, and deeply shaded in their retirement, under arching and shaggy brows. His nose is rather short and blunt, than aquiline. There is a slight nervous twitching about the muscles of his face, even in its repose; and when he is highly excited in debate, it becomes extremely active.

His voice has neither very great power nor compass; and yet, he speaks with so much distinctness and deliberation, that all can hear in the largest assemblies. Ordinarily when he commences, if you did not know who he was, you would not be particularly struck, either with what he says, or with his manner of saying it. Before he has proceeded far, however, you perceive that the energies of a mighty mind are waking into action. His sentences, as they fall one after another from his lips, are as perspicuous, as well turned, and as much condensed as if he had written them off for the Edinburgh Quarterly in his closet. The whole vocabulary seems to be entirely at his command; and it is extremely interesting to follow him, step by him, as he culls from the inexhaustible store-house the very words which most exactly and forcibly express his meaning.

When Lord Brougham is thoroughly roused, (and I happened to hear him on one such occasion,) his mind seems more like an intensely heated and devouring furnace, than any thing else to which I can compare it. The flashes are so excessively bright, that they almost blind you; and woe be even to Nebuchadnezzar's mighty men, if they venture too near to the mouth of it. I believe it is conceded on all hands, that no man equals him, in the bitterness of his scorn, or in the burning and overwhelming power of his invectives. Very few, when his indignant spirit is seen to be on fire, have the temerity to meet him, with such weapons as they can draw from the same armory, and of those few, there is not one, probably, but that secrectly repents of his chivalry, before the onset is over. In his premeditated attacks, you see the little eddy, which at first only raises the leaves and dust, but which widens and gathers strength every moment, as it advances, till at length, it becomes a perfect tornado, and wrings off the sturdiest oaks in its progress. This, I admit, is not one of the most amiable traits of character which a great man can possess; but then it ought to be remembered, as some apology for him, that hardly any man was ever so much goaded and chafed by a powerful and relentless press, as Lord Brougham has been, within the last six years. As the great champion of reform, both in and out of Parliament, he has made himself exceedingly obnoxious to the high Tory party, particularly in the upper House.

Many of Lord Brougham's friends regret his elevation to the peerage, because it has withdrawn him forever from the House of Commons, the finest held in the world for the exercise of his powers; and it is believed, from hints of his own, that he regrets it, as much as any body. I heard him say myself, at the meeting for the protection of religious liberty, that he could not serve the people with half the efficiency now, as he had once been able to do, in the popular branch of the legislature. In the Lords, he is sure, on all great questions of reform, to encounter a dead majority, and to be voted down in the end, however triumphant he may be in the argument. But even there, his power is felt and dreaded, more than that of any other member. He is the last man in the world, to be brow-beaten and silenced any where. As an example of the style in which he sometimes comes out upon their lordships, I will give you a short extract from one of his speeches, at the last session, on the Municipal Reform Bill. They were determined to put him down, by calling loudly for the question, and by other boisterous interruptions, in the midst of his answer to a pretty severe attack, from Lord Lyndhurst:

'One or two of you cry question! when I attempt to meet this attack, from a total ignorance of my nature, and of my habits of life—from a foolish and ridiculous and absurd notion, that by crying question, you can put me down. Why, I have stood up against half the House of Commons, when they cried question, for three quarters of an hour, and they could not put me down *Catalinæ gladios contempsi*; *uno tuos pertimescam*. I know what it is to stand against three hundred men, pretending to be representatives of the people, who have attempted to drown the voice of one man, who was their real friend, and representative, and they did not succeed; and do you think, that one of you!—can put me down?' I hardly need to add, that they were obliged to give it up, and let him finish his speech at his leisure.

It was generally thought, I believe, when Sir Robert Peel resigned, and Lord Melbourne was again brought into office, that Lord Brougham would return with him, and be reinstated of the woolsack. In forming the administration, however, he was left out; and instead of appointing a new Lord Chancellor, the great seal was put in commission. This excited a good deal of speculation, in all political circles; and the answer of Ministers, to some questions put to them in Parliament, on the subject, was, that the arrangement was merely temporary. Whether it was made, on purpose to exclude Lord Brougham, or for some other reason, it is hard to say. It was reported, that the king was highly offended at some unwarrantable liberties which he had taken with the great seal, while it was in his keeping, and would not consent to his again coming into the Cabinet on any terms. It was also surmised, that Lord Melbourne and his colleagues quite willingly yielded to his Majesty's pleasure, on the ground, that the ardent temperament of the late Chancellor might occasion them more embarrassment, than his counsels would aid them, in carrying on the government. Whatever might be the true cause, it was evident that Lord Brougham felt it keenly, probably as his enemies intended him with being repudiated by his own friends, and habitually spoke of him, as the decayed and Dowager Chancellor. Greatly to his credit, however, he manfully sustained the administration, in all their measures; and it was most obvious to every one, that whatever might be their views in regard to the expediency of his being in the Cabinet, they were very glad of his assistance, and that in the House of Lords, they could hardly have done without it. Though out of office, Lord Brougham is not out of pay. He has a pension, for life, of five thousand pounds, about the same as our President's salary: and there are now living two other Ex Lord Chancellors—Lord Lyndhurst, and, I believe, Lord Eldon, upon the same comfortable and permanent stipend!—no very favorable specimen, you will say, of British economy.—DR HUMPHREY.

[From the Daily Advertiser.]

OXFORD UNIVERSITY.

The following description of a festival at the University of Oxford, a century and a quarter ago will be read with particular interest at the present moment. We regret that it is not entire. It is a fragment of a letter from Henry Newman to Henry Flynt, a Tutor of Harvard College, dated *London, July* 27, 1703.

Dear Sir:—Having lately made a visit to Oxford, I look upon myself obligated to give an account of my journey to some Harvard friends, and upon more accounts than one, think it belongs to yourself. Mr Saltonstall and I went thither a week before the act begun, that we might see the Universities before the throng and hurry of the approaching solemnity, should ruffle her sedate appearance. I cannot pretend to give you a particular account of the University, having spent but 14 days there (that also being the business of a vol.) but only to relate what more remarkably affected my observations.

As to the buildings I cannot refer to a better description than Mr Leggen's which Mr I. Mather or Mr Brattle has, and will give you a much better idea, than anything I can say. Let me only tell you there are 18 Colleges and 7 Halls, so full of students, that some Juniors are forced to take lodgings in town.

That each College is fit for a Prince's palace, and the heads of them resembling, or rather excelling Princes in their way of living, because they have all the pleasure, separate from the toils of such a life. They have nothing of the fatigue of managing state designs, but as far as the contemplation of war and peace may administer pleasure to the mind, they enjoy it.

The principal task these gentlemen have, is to see the statutes of the University, and regulations of the several founders duly observed, which they do with the greatest care and exactness, thereby preserving such a religious decorum (if I may so call it) through the University as strikes even a stranger with awe that visits them. When we went thither, we carried the expectations of seeing a place, abandoned to all manner of loose and licentious living, according to the character some had given of it, but instead of that, we found an admirable discipline every where, as tightly executed as was consistent with such a vast body, filled with young rampant blood, made up of all sorts of genius's and inclinations; and if any difference was made to quality, noblemen's sons seemed to be under a stricter eye than others, they living more immediately under the conduct of the heads; Batchelors of Art we took notice, were censured and punished for misdemeanors as well as under graduates; and a Master of Arts that was in his preferment, would not willingly bear your company out of his College after 9 o'clock in the evening, at which hour the mighty *tomm* rings and the students rush from taverns, public houses, and all quarters, as if some plague had swept them away. After that hour the two Proctors or their Subs, go through the town attended with 2 or 3 gentlemen, to visit all houses they suspect of entertaining scholars unseasonably, and have generally such intelligence that hardly any cabal of students escape being blown up before midnight, when the landlord is sure to pay 40 shillings and the scholars what the Vice-Chancellor pleases. Some are admonished, some tasked with exercises, some fined, and some have a compound penance appointed. The Vice Chancellor is always a Justice of the Peace by his place, and therefore can punish disorders in the town as well as in the University, which makes the inhabitants more observant of him, than of the Mayor or any other officer of the place.

It is not to be imagined the awe those Proctors carry with them during their Proctorship, which is but one year. They go attended with one or two footmen, who I took notice were always lusty fellows, in a handsome livery, and as the Vice-Chancellor is always a head of some College or other, these are fellows of some College or other, and take place next to the Vice-Chancellor of all the University. They have always commission, and are very strict in executing it; it seems riveted in the nature of scholars to shun them, whenever they meet them, the principal reason for which, that I could learn, was, lest they should be surprised without a band, have a wrong cap on, or an improper gown for their standing; for any of which they are punished, and are not spared by the Proctors, however winked at by the superiors. One custom I must not omit to acquaint you with, because it was as surprising as it was odd to us both. We happened one day to dine with Provost of Queen's College, in the hall where we were introduced on purpose to see their manner. After grace was said in Latin, about 16 or 18 Fellows, Master of Arts and strangers were seated at Mr Provost's table, 8 scholars (which they told us were Bachelors of Art) stood reverently with books in their hands, before the table, and by turns upon their knees, recited Aristotle in Greek or Latin; I did not understand they were tied to any particular topic,—but might begin where they pleased, in either of the learned languages, this they did every one in their turn, saying by heart a good round lesson, till they were interrupted by the Provost by some question upon the topic they were reciting, which they generally answered very smartly, and were obliged to go on until the Provost said *sufficit*, when another succeeded, till they had all said something. This ceremony lasted most of the dinner time, and if we had not been there, they said it would have lasted all the time; During this, ten under graduates, that waited at the Provost table, stood with their hands across till the cloth was taken away. Then we washed our hands in a great brass basin, returned thanks in Latin, and marched out of the hall. This custom they told us was strictly observed every day in the year, the foundation of the College depending upon it. Other Colleges have customs as odd, too tedious to relate; let me add one more, because it was common to the whole University. All those gentlemen that stood candidates for a Master of Arts degree, (besides the common badges of a Master of Arts) wore a piece of leather sewed to the middle of the forepart of the soles of their shoes, so as it might flap as they went along, as if the sole was half wrest off, and whenever they went even in the common streets during act time, which was 4 or 5 days, they were obliged, besides wearing these soles of shoes, to go bareheaded till they had received the Vice-Chancellor's benediction; I asked a Rev. Dr the meaning of the custom, he said it was very ancient, and signified the humility that ought to possess every man before he arrived at the Academic honors, they being by these claps obliged to walk slowly, and that together with so innocent a signification, it was necessary as a badge to distinguish candidates from those that were Master of Arts, regents as they called them.

There has not been an act for 8 or 10 years before this, being discontinued on account of the expense it put the University and the graduates to, besides the tumult and riotous liberty it occasions, so that now, they only have them to preserve the memory of ancient customs, and invite mankind to see a glorious University. I should tire your patience to give you the process of the act,—let me only tell you, it begun on the 2d Friday in July; all mankind being assembled in the theatre, an august fabric. The entertainments were introduced with a concert of music, consisting of a pair of organs, several bass viols, violens, flutes, hautboys and voices, both of men and boys, the words sung all in Latin. Then several under graduates of the highest rank in No. 27, made speeches upon astronomy, government, laws, physic, logic, &c. as they pleased, all in Latin verse pronounced by heart, with great grace, and then 17 or 18 orators spoke in praise of music, at the end of which, all the musicians struck and played another concert.

The last orator concluded with an encomium on all the other performances, at the end of which, the learned multitude arose, and the organ played them out.—The 2d day being the 10th of July, several disputations were managed upon various questions—about the middle of which disputations the Torræ filius (as they called) came to one of the desks, and was introduced with a shout and clapping of hands. This Torræ filius was chosen by the youngest Proctor, and must be a Master of Arts, and generally one that fears neither God nor man, with a face made of brass. Their business is to expose all the private failings of the Heads, Professors and Doctors in the University, which they do with abundance of artificial railery, sometimes in Latin, sometimes in English verse, and sometimes in prose, sparing neither the Vice-Chancellor, the Proctors, nor their best friends,—and think they do not come off honorably, if they are not expelled.

This custom likewise, they say is ancient, and has been indulged in for the same reason it was first instituted—because the Heads, &c. being above the ordinary censures of statutes, to oblige them to be circumspect, this practice has been allowed as the fittest way to lash them for their faults.

Monday, the 12th July, was spent in disputations on the questions enclosed, about the middle of which the second Torræ filius chosen by the eldest Proctor mounted the desk and lashed afresh all the heads of the University, not sparing their ladies and their acquaintance in the town. This office is so ungrateful, that they could find but one in the University that would accept it.

Here ends the fragment. The remainder of the letter is missing.

BENJAMIN RATHBUN.

Every day seems to develope something new and strange connected with this new and strange man. We doubt whether our own country or any other has exhibited such a character. The times, exciting and spirited as they are, the love of speculation, which to a greater or less extent predominates with every business man, even the very advancement of the age seems to have been far in the rear of his notions of the people with whom he lived. His sleeping and waking hours were filled up with business. It was his day dream and night dream, the subject of his morning and evening meditations, his meat and drink—in a word, his *every thing*. He not only loved to toil and sweat, but the very excitement it created was his very existence. Without it, like the chained spirit of an active and busy mind, he would have given up the ghost. His notions of every thing were unlike the notions of those around him. The *ultima thule* of others were but the beginnings in the conceptions of his own mind. He needed but the glimmerings of light which to others must have been as plain as noon-day sun. In all things he was ambitions to excel, to outstrip the greatest deeds of others. What man *had* done was forgotten for what man *might* do. A partial failure in one thing stimulated him to greater exertion in another. 'Attempt great things—expect great things,' was written upon all he designed to do, and upon all he accomplished. One thing only was wanting to make him the best business man of the age—that *one thing* was moral honesty, without which he could no more guide his ship with safety than the mariner could his without chart or compass.

Look for a moment into the history of this wonderful speculator. He had been almost a beggar in boyhood, and for a time was in manhood. From this low condition, with no money, no friends and no influence he became almost in a twinkling of an eye a man of wealth and unbounded influence.—His labors and taste for the last few years have been witnessed in a thousand forms.—The artist, the mechanic, the merchant, the manufacturer and the laborer have each been the better for his existence. The house of God and the house of feasting have each gone up at his bidding. Theatres and workshops, ships and ship canals, steamboats and canal boats have all, from the growing timber on the woodland to the last touch of the painter, been conceived and finished as he designed them. His lands and his cattle, his houses and his horses were as numerous as those of Job before disease and misfortune made him a beggar.

Such is a part of the brief and interesting history of this strange man. We would be glad to close it here, were it not that this same history, which at first sight appears so prosperous, should in its true contrast, be a warning to the many who are ambitious to walk in the same footsteps. We believe there was a time when Mr Rathbun would have shrunk from the commission of crime. Prosperity blinded him and he became intoxicated under the fulfilment of his moderate prophecies of success. When an abundance of the comforts and luxuries of life were his he seemed the poorest and most miserable. The accomplishment of one plan was only the prelude of twenty other. Business grew upon him and weighed him down like an incubus. A thousand magnificent contracts were made, which were to be met by as many and as large payments. Pay day came and found Mr Rathbun unable to meet the demands presented against him. Here was his trying hour. His business, the sneers of the world, his half accomplished plans,—in a word, a failure involving his own ruin of a multitude around him, were warring against conscience, duty, and principle. The former triumphed, and to hide the commission of one sin, he committed a thousand others.

From one forgery of a few hundred dollars he advanced into crime until he became the greatest forger the world ever knew. Together his forgeries from the commencement to the close, amount to nearly *seven millions of dollars*, and not only does history speak out his own ruin and disgrace, but also the ruin and disgrace of his own brother and nephew, who, induced by the evil example of an elder brother, were seduced to the commission of an act which has not only destroyed their reputations, but which has placed them in a prison house. His wife too, who is represented a worthy woman, is a sufferer from his crimes. Unable to bear the shock which the tale of his conduct produced, she is now suffering under an alienation of mind, which many think will end in her death. Such is the brief and melancholy story of a man who a few days since was prosperous and commanding the services of thousands, who are now as much his superiors as the honest ever are to the rich who obtain their wealth by fraud and dishonor. *N. Y. Express.*

STAGES A CENTURY AND A HALF AGO.—In the year 1672, when throughout Great Britain only six stage coaches were constantly going, a pamphlet was written by one John Cresset, of the Charter House, for their suppression, and among the many grave reasons given against their continuance, is the following:—'These stage coaches make gentlemen come to London upon every small occasion, which otherwise they would not do, but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who, rather than come such long journeys on horseback, would stay at home. Here when they have come to town, they must presently be in the mode, get fine clothes to go to plays and treats; and by these means get such a habit of idleness and love of pleasure, that they are uneasy ever after.'

SINGULAR FACT IN NATURAL HISTORY.—About two months since, Mr. John Jones, residing in the upper part of this county, on going in the morning as usual to feed a sow and a fine litter of pigs which he had in a pen adjoining his barn, was not a little surprised at finding that a bear which had for some time past committed various depredations in the neighborhood, had killed the sow, and, as he supposed, entirely devoured her progeny. To make amends for his misfortune, as far as he could, he replenished his stye from the stock of a neighbor, and had nearly forgotten his loss, when, a few days since, as he was in company with his son in the woods, in search of a stray cow, he suddenly came in contact with Madame Bruin, and his lost pigs, the whole family of which she had adopted as her own. Mr. Jones and his son were successful in securing all but one of the little wanderers, despite the threatening attitudes assumed by their new-found dam; and would have succeeded in capturing that, had she not made a hasty retreat with it in her mouth.—*Alleghany Republican.*

THE PLAGUE.—Extract of a letter from Mr. Goodell, missionary of the American Board at Constantinople, dated June 9, 1835.

'You ask about the plague here, whether it be the same horrible disease which raged so terribly in London in 1665? I answer, THE VERY SAME. There is nothing here of which the people stand in so much dread. When a person (whether male or female, a child or an adult) is seized with it, it is usual for all his friends to forsake him and flee. No physician dares come near him. The moment he is dead, porters are hired to take up the body and (without coffin or funeral service) put it in the hole which has been dug for the purpose. The family in the mean time pitch their tent in the field; and they are not allowed to return to their house, or to come in contact with any person for forty days.

'When the plague is very virulent, the patient often dies the same day he is attacked; but generally, he lives two, three, or even more days. As there is always more or less plague in Constantinople, we always keep a quarantine more or less strict, according to its proximity to us, and according to its virulence. When it is very bad, we always read the 91st Psalm. About six weeks ago, one of the little girls in the school died of it. She was attacked of it in school, and went home and died; but through a merciful Providence, no one took it from her, and the school was not interrupted a single day. I ought to add, that when a person has recovered from the plague, he is not proof against another attack, but is still as susceptible as ever; the disease producing no such effect on the constitution as is produced by the small-pox, measles, &c.

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

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THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, an be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

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